THE THIRD WORKE OF MERCY.

OR,

THE SINNERS ENTERtainement of harbourlesse CHRIST.

Set forth in sixe Sermons, whereof the

1. is, *The Patterne of Patience.*
2. *The Knocke of the Spirit.*
3. *The Bride-groomes Voyce.*
4. *Mans Heart Christs home.*
5. *The blessed Inne-mate.*
6. *Mutuall Loue-feasts betweene God and Man.*

By W. HVLL Doctor of Diuinity.

MATH. 25. 33.

I was a Stranger, and yee lodged mee.

HEB. 13. 2.

Forget not to entertaine strangers: for some thereby at vnawares receiued Angels into their houses.

Θεοῦ διδόντος οὐδὲν ἰχύει φθόνος:
Καὶ μὴ διδόντος οὐδὲν ἰχύει πόνος.

Si præsit gratia, nil officit impius liuor:
Si desit gratia, nil proficit improbus labor.

LONDON,
Printed by *N.O.* for *Samuel Rand*, dwelling neare Holborne bridge. 1612.

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407

REVERENDO IN CHRISTO PATRI, honorandoq; præsuli Domino IOHANNI diuina prouid. *London*: Episcopo, GV: HVLL Presbiter S.P.D.

DVM *horas inter succisiuas, quibus me mansuetioribus potissimum Musis oblectarē, seriò mecum cogitârim, fortè fortuna in annotatiunculas hasce De tertio misericordiæ opere (sic namq; titulus præ se ferebat) peropportunè incidi. Quas vbi accuratiùs perlustrâssem, nec non, pro vt ex recenti febre vix satis adhuc confirmata*

valetudo patiebatur, adauxissem, in imperitorum gratiam transcribendas, tuoq; nomini inscribendas curaui: Viduam imitatus Euangelicam ipsius Domini præconio celebratam, duo minuta æreola in gazophylaciũ immisi; & ad tabernaculum extruendum pauculos saltem caprarum pilos pro fortunarum tenuitate haud illibenter obtuli. πολλάκις γὰρ μικρὰς δυνάμεις μεγάλας ῥοπὰς ἐποίησαν. *Soluit etiam quandoq; Mus Leonem. Hoc vt audeam, fluctuantẽ diu ac verecundantem me rationes, nequaquam contẽnendæ permouerunt. Quum plurimi hac præsertim tempestate scripturiendi scabie prurientes, cerebrum (quod aiunt) in digitis habeant (tanta est, tamq; inconsiderata qniduis chartis illinendi audacia) eo consilio ad tuas manus veniunt scripta mea, vt castigentur & vapulent, pænasq; erratorum vngue luant, aut obeliscis. Sicut enim Dei data, ita mea*

errata

errata lubens agnoſco. Itaq; non tam curam legentis, quàm cenſuram corrigentis aſſumas. Quamuis enim temporum vitio in typos irrepſerunt vix ſatis lautæ & lotæ theoriæ; curandum tamen eſt, vt vnà cum ijs aliquid ſaltem ſani ſanctiq; immigret. Quod ad me certè, meritò ridiculus forem ſi velim iſtos ſimiarũ catulos inter Auguſtorum *natos computare. Scimus tamen ipſi* Salomoni (*qui in multis geſſit typum Domini Saluatoris*) *inter pauones etiã ſimias eſſe delatas. Et Deus, qui alit colũbas gemẽtes, dat eſcã quoq; cornis crocitãtibus. Sin verò iſte ingenioli mei fœtus adeo turpis appareat, vt amandari potius quàm emẽdari debeat: imò ſi tanquam adulterinus aquilarũ pullus veritatis ſolẽ intrepida acie intueri nequeat, proijciatur cõtinuò & (per me licet) obruatur flumine. Certè quidem Gallis nullam iniuriam facit Rhemus, qui*

Wolf. ſtrab. de Reb. Eccleſiaſtiſis l. 1. ca. 11.

Pſal. 146.

Gal. de San. tuen.

ſpurios infantes vndis abripit, obruitq; Quos verò puro ſemine ortos nouerit, matribus reddit incolumes. Profectò, ſi nullis prorſus eccleſiæ vſibus ſcripta mea inſeruire poſſe intellexero, pro minimo mihi erit in poſterum cum Aſpendio illo cytharædo omnia mihi canere & Muſis. Homericis pueris ſimiliter ludo, qui iuxta littus quicquid è luto finxerint, arenâ deleri facilè patiuntur. Aſt ſi quid fortè in ſcriptis meis tua illa delectatione dignum videatur, in meo miniſterio dixit Deus, Fiat & factum eſt: in tua verò approbatione, vidit Deus, quòd bonum eſt. Noſtris igitur finibus contenti, tuoq; iudicio acquieſcentes, dum pro arbitrio ſtatuas, an concionesh æ in vulgus emanare debeant, expectamus, vt qui olim Apollinis oracula cum ſilentio exceperunt. Cygno Muſa ſimilis, vterq; candidus, vterq; canorus. At negatur ciygno canere

Cic. in verr.

Aug. ad Sympl. T. 4. p. 439.

Politian.

canere, nisi flante Zephyro, Quî ergo non sileret Musa mea, nisi tu spires & aspires meus zephirus? Huc accedit gratulantium turba, nouũq; nec non & optimum Episcopum salutantium. Ego ne solus ἀσυμβόλως accedam, sterilem hanc stræ nam theologicam obseruantiæ ergo supplex offero. Gratulor sanè & (ita me Deus amet) ex animo gratulor, non tam tibi talem Episcopatum, quàm talì Fpiscopatui tantum Episcopum. Id verò (serò licèt) seriò triumpho. Hoc qualecunq; officij testimoniolum si porrecta serenaq; fronte digneris excipere, nihil est, quod promiscuum Criticorum vulgus pertimescam. Te vno approbante, quicquid imperitorum grex vel potiùs fæx obgannierit, nihil morabor. Vnus Socrates instar omnium. Hoc quàm veraciter minimeq; ex aulæ disciplina a me dicatur, publica bonorum omnium vox & vota, abundè testantur. Hinc

ad te plenis vndiq; vijs concurritur.

Polit. Ecce præfari incipis: arrigantur iam tum aures. Deus bone, quàm canora vox, vultus compositus, verba selecta; grandes sententiæ? Allicimur omnes lepore verborum, suspendimur sententiarum grauitate, orationis impetu & viribus flectimur. Texis deinde argumentorum nexus, Illaqueor: retexis, expedior: premis, vrgesq; veris, do manus: tentas affectus mitiores, statim mihi per os lachrymæ: clamas iratus, terreor & venisse iam nollem. Macte igitur ista virtute (Episcoporum decus, concionatorum miraculum) meq; in clyentelam tuam suscipe & patrocinium, sub quo tanquam sub Aiacis clypeo tutus delitescam. Quod superest, Dominum nostrum Iesum Christum æterni patris æternum filium precor, assidueq; precabor, vt Paternitatem tuam in suam gloriam, & Ecclesiæ bonum diutissimè seruet incolumem.

incolumem. Amen. Dat. ex ædibus meis Tysehurst. Anno humanæ salutis 1612. *Ian.* 1. *qui tibi faustus fælixq; esto.*

Amplitudini tuæ

Addictiss.

GVL. HVLL.

To

To the Christian Reader,

CHRISTIAN Reader (else reade no farther: *procul hinc, procul este prophani*) the obseruation of S. *Augustine* is no lesse true then iudicious: *Haud quicquam facit bonos vel malos mores, nisi boni vel mali amores:* The onely cause of good or euill liues, is good or euill loues. Where this passion is sanctified, there God is loued aboue all, our friends in him, our enemies for him: where it is not rectified, Loue is idolatrized, and diuine honours exhibited to it. To this idoll many pennes consecrate their ill-bestowed labours, and worthy wits of high conceipt, abase their abilites in wisely telling some foolish tale, whose amorous pamphlets and passionate pastorals with the sweete tinkling of their kindly running and finely falling verses; haue so inchanted the greene wits of sundry yong Gentlemē (whose heads shall bee more staied, when God will) that those pleasing toyes are turned ouer with a daily hand, while the blessed Bible, with many Diuine Sermons and discourses, tending to repentance, are left as booties for mothes

Epist. 52.

Melancth. Beza, &c.

mothes and wormes. For redreſſe whereof (tracing the ſteppes of reuerendly learned Diuines, who both read other poems, and did themſelues poetiſe for others reading; apparelling their inuentions with that numerous kind of writing, which is called a verſe) I haue endeuoured to inuite ſuch diſpoſitions to the reading of Treatiſes of much better argument, not altogether abhorring from the gentler Muſes. To which purpoſe, I was not ouer-religious to forbeare the interlacing & tinſelding in the webbe of this worke, diuerſe verſes borrowed partly from Chriſtians, partly from others,

I know many carpes are expected, when curious eyes go a fiſhing. And this age is fertile with a cenſorious brood of Criticks, who (*Auguſtus-like*) preſume to taxe the whole world. A generation ingenious and induſtrious to correct other, incurious to direct théſelues. Not much vnlike *Plutarches* Fairies, who put gogling eyes into their heads, when they walked abroad, but locked them vp in boxes at their returne home. Theſe men will caſt vpon me not a few falſe or friuolous imputations, demanding, *What is chaffe to wheate? Poets to Prophets? the new cloth of the Goſpell, to the old rags of humane, heatheniſh wiſedome?* To whom inſteed of a *prologus galeatus*, thus much briefly be anſwered.

Aug. conf.

De Curioſ.

Farre be it from mee to conferre, much more to preferre *Plato* to *Moſes*, writings deuiſed by men, to holy Scriptures inſpired of God: farre bee ſuch impiety from me. Yet this

hindreth

hindereth not the handmaids to carry vp the traine of their Mistresse. The Iewes iniured not the Egyptians, when at the commandement of God, they robbed them of their iewels. That was but their hire for 400. yeares seruice. So Christians take but their owne, where they finde it, when they borrow from heathens, as from vniust possessours, the finest flowers of such inferiour truthes, as are scattered in their writings. Hee hath little acquaintance with the Apologeticall writings of the Fathers, who knoweth not these things. *Clemens*, that famous Catechist of *Alexandria* wrote eight bookes intituled στρώματα hangings of Arras-worke, because these were wouen and twisted with a gracious variety & mixture of Humanity and Diuinity, to the entent he might winne both Iew and Greek, admonishing euery man, teaching euery man & presenting euery man perfect in CHRIST IESVS. Col.1.28. What then will these finde-faults (men, beside their vehemét mislike of errors, that neuer sacrificed to the Graces) what will they blame? Is it Poetry? no; a great part of the body of Canonicall Scriptures, are meerely Poeticall. See *Hierome* Prolog. in Iob. Is it the alleaging of heathen Poets? that is not simply euill, seeing S. *Paul* citeth verses out of three seuerall heathen Poets, a peece of an Hexameter out of *Aratus*, an Iambicke out of *Menander*, an intier Hexameter out of *Epimenides*. Act.17.28. 1.Cor.15.33. Is it the expressing and rendring of them in English rhithme? Tit.1.12. The lawfull vse of rhithming is authorized and sanctified by the practise of the holy

Holy Ghoſt. For thus wee reade in the holy tongue:

Leroth betobath bechirecha,
Liſmoach beſinchath goiecha,
Lahith hallelhim nachalethecha?

Pſal.106.5. Marke, how the Prophets pen triumpheth in a ſweete modulation, while his heart is fixed on this deepe meditation.

Ioh.Buxſt. Theſauro P.584. Many inſtances in this kinde, can learned Linguiſts produce, & diuerſe more are collected by a learned *Hebrician*.

Sir Phil. Sid. defence of Poetry. Vpon theſe grounds I taught certaine Latine verſes to ſpeake my mother-tongue, and runne in Engliſh rithme. The rather becauſe our Engliſh tongue, before any vulgar language, is particularly happy in the compoſition of two or three wordes together, neither is it cumbred with multitude of vowels, as the *Italian*, nor with too many conſonants, as the *Dutch*; and ſo is moſt gracefull for any kind of verſe. I grant, in theſe rithmes, there is no ſtrickt legitimate menſuring of each ſyllables quantity (neither was it alwaies preciſely obſerued in the Bible-rithmes, as *Buxſtorfius* hath noted) yet the number of feete duely obſerued, and the laſt worde of one verſe in ſound anſwering to another, ſtriketh the eare with a certaine pleaſant Muſicke. Therefore, to ſtrengthen memory, and to awaken and ſtir vp deuout affections, (hauing turned my tongue into a pen, and ſuting that for the eye, which originally was directed to the eare) I added theſe verſes with their rithmicall interpretations for a ſupplement of ſuch

ſuch vſes, as being proper to the place, where I deliuered the, are purpoſely omitted. It is a pious fraud in the diſcreete Phyſition to deceiue the taſte of his Patiét, by annointing the cup with ſome ſuperficiall ſweetnes. while his bitter potion is leſſe offenſiuely receiued.

With theſe recognitions, and ſome other of this nature, I entertained my ſpare houres, when lately after a long and ſtrong ſickneſſe, I was neither able to performe my duty in the congregation of my charge, nor willing to be altogether idle and vnprofitable. Students are neuer leſſe idle, then when beſt at leaſure: nor leſſe ſolitary, then when moſt alone. Thus occaſioned, (and happily not free from the diſeaſe of this ſcribling age) I know not how, I haue ſtepped into the company of paper-blurrers: For which preſumption (gentle Reader) I would take ſanctuary vnder thy fauour and courteous acceptance, beſeeching thy charity to affoord mee and my poore labours that benediction, which in old time religious trauellers did to the fields of ſtanding corne: *The bleſſing of the Lord be vpon you; wee bleſſe you in the name of the Lord.* So ſhall I euer reſt,

Scribimus indocti.

Pſ.129.vlt.

Thine in the Lord IESVS
William Hull.

Errata

Errata.

The letter A *signifies the first side of the Page where figures stands, and* B *the other side.*

Page	Line	Fault.	Correction.
19.b.	6.	*perficient*	*non proficient*
82.b	26.	we would hearké,	not hearken.
41.a.	4.	louing sweeet,	louely sweet.
51.a.	10.	*Tuu*	*Tuum.*
44.a.	14.	stopping	stabbing.
45.a.	10.	we come the latter	to the latter.
63.a.	5.	as fetters	are fetters.
66.b.	11.	κατοικωσαι	παροικωσαι
56.b.	last	propound	propounded
73.a.	5.	*Dauids*	*Dauid.*
77.b.	25.	word	world.
78.b.	17.	number	members.
78.b.	11.	body	bosome.
89.a.	*marg.*	ομονεφαγοι	ὁμωφαγοι
97.b.	[illegible]	impossibility	impassibility.

The

The first Sermon.

The Patterne of Patience.

REVEL. 3. 20.

Behold I ſtand at the dore and knocke: If any man heare my voyce, and open the dore, I will come vnto him, and will ſup with him, and he with me.

THe ſcope of this place is to inuite the Church of *Laodicea* to repentance, &to ſhew to the world, That, *at what time ſoeuer a ſinner doth repent him of his ſinnes the Lord will put out all his wickednesse, out of his remembrance.*

Three things are in this Text conſiderable.

1 Grace offered.
2 A duty required.
3 Mercy promiſed.

His grace is paſſiue in his patience,

ſtanding: his grace is Actiue, in his paines in Knocking. The whole is reſolued into

Three principall conſiderations.

1 A Suiter, his { Perſon, *I* / Patience, *I ſtand at the dore.* / Importunity, *I knock.*

2 His ſuit or requeſt, is to { *Heare his voyce.* / *Open vnto him.*

3 His promiſe which is three-fold, to { *Come in vnto vs.* / *Sup with vs.* / *Admit vs to ſup with him.*

Cap. 2. 8. 9. 10. 11. 12. 13.

In the *Canticles* the Spouſe of Chriſt reioycing in her Spirit, doth ſay. *It is the voyce of my beloued, behold hee commeth leaping by the Mountaines, and skipping by the Hils. My beloued is like a Roe, or a yong Hart: Lo, he ſtandeth behind our wall, looking forth of the windowes, ſhewing himſelfe through the grates. My well-beloued ſaid vnto me, Ariſe my loue, my faire one, and come thy way. For behold*

Winter

Winter is past, the raine is changed and is gone away, The flowers appeare in the earth,—— the voyce of the turtle is heard in our Land,—— Arise my loue, my faire one, and come away.

This day is this Scripture fulfilled in your eares, Christ hath set vs as a seale vpon his hand, hee trauersed and quitted the hilles and mountaines of our originall and actuall sinnes. The driuing of his Chariots is like the driuing of *Iehu*, for hee commeth in haste; the time with him is as the time of loue: his loue is strong as death, the flames of it are Diuine flames, neuer dying: the coles thereof are as the coles of Iuniper: And therefore now come, hee saith very louingly, yea, and most affectionately, *Behold I stand at the dore.*

The sense of his speech, will most liuely appeare, if the words be paraphrased, in this comfortable Dialogue betweene Christ the lambe and his beloued spouse the Church, borrowed from the allegory of the song of songs, and other Scriptures. Cant. 5. 2.

Cant. 5. 1. 2. 3.

Spouſe. I ſlept but my heart waked, *It is the voyce of my beloued knocking, & ſaying; open vnto me, my ſiſter, my loue, my doue, my faire one: my head is wet with the droppes, and my lockes with the dew of the night.* Doe ſleepy fancies abuſe me, or is it ſo indeed? to bring me out of theſe perplexed thoughts, tell mee, who is it, that interrupteth my ſweete nap, while my ſoule is ſolaced in her ſinnes?

Chriſt. Behold, I ſtand at the dore and knocke: it is I, euen I, Ieſus thy Sauiour.

Spouſe. Ieſus my Sauiour? ô ſweet word, but ſweeter deed, Ieſus is my ioy; bleſſed is he, that commeth in the name of Ieſus: beautifull are thy feete, that bring me good tydings of Ieſus: thrice welcome and bleſſed is the arriuall of Ieſus himſelfe: *Oſanna* to the ſonne of *Dauid.* Now tell me (ſweete Ieſus) what doſt thou?

Chriſt. I ſtand at the dore ſo long, that the droppes of the night-dew moyſteneth my lockes, ſtill waiting for thy conuerſion.

Spouse. O patience incredible! A thousand, thousands waite on thee, and ten thousand thousands stand at thy right hand: and standest thou at my dore?

Christ. Yea I stand and knock, behold, come, and see.

Spouse. So I thought, and came and see, that thy blessed fingers distilled sweet myrh on the handles of my dore, and my heart burned within mee. Lo, I haue taken vpon mee to speake vnto my Lord, which am but dust and ashes: what shall thine handmaid do? Cant. 5.

Christ. Heare my voyce.

Spousa. Many Prophets, wise men and Kings haue desired to see and heare thee, but could not. *Abraham saw thy day a far off, and reioyced.* Were I worthy with *Simeon* to imbrace thee in these sinfull armes, I would with good *Zachie* entertaine thee ioyfully: ô let me heare thy voyce, let me see thy face, sweete is thy voyce, faire is thy face: I will heare what my Lord will say concerning me, Speake Luk. 10, Ioh. 8, Cant. 2,

on Lord, thy ſeruant heareth.

Chriſt. Then open vnto me.

Spouſe. That is but equall, when I knock in prayer, thou openeſt in pitty; now thou knockeſt in mercy, I will open in duty. *Bee yee open then ô ye gates, and be yee wide open ô ye euerlaſting dores of my ſoule; that the King of Glory may come in.* Lo, I haue taken vpon mee to ſpeake vnto my Lord, that am but duſt and aſhes; will my Lord honour mee and my heart ſo far as to grace vs with his preſence?

Chriſt. Yes I will come in to thee.

Spouſe. I know Lord, thou wilt come one day in iudgement to controule the miſcarried iudgement of this miſdeeming world. But loue is impatient of lingering delay.* Will come to louers is neuer welcome: hope deferred is the fainting of the ſoule, but when it commeth to paſſe, it is a tree of life. Therefore come Lord Ieſus, come quickly.

Chriſt. He that ſhould come, will come, and will not tarry, I will come in vnto thee, and will ſhew myne owne

* *Spiſſum eſt verbum amanti veniet. Plaut. Odit verus amor, nec patitur moras Sen. Tra.*

owne ſelfe vnto thee.

Spouſe. Lord, what is it, that thou wilt ſhew thy ſelfe to me, & not to the world? I may rather with *Peter* forbid thee to approach: *Depart from me Lord, I am a ſinnefull wretch.*

Chriſt. Nay therefore I come, becauſe thou art a ſinner; *I came not to call the righteous, but ſinners to repentance.*

Spouſe. Alas, I am not worthy, my Lord ſhould come vnder my roofe.

Chriſt. But I am worthy to come vnder thy roofe.

Spouſe. True Lord, and a better too. But the heauen of heauens cannot containe thee, much leſſe this my houſe of clay.

Chriſt. Yet I containe both, being contained of neither.

Spouſe. How long ſhall duſt and aſhes thus talke with God? ô let not my Lord bee angry, and I will ſpeake but once more: will my Lord comfort his heart with a morſell of ſomething, that commeth firſt to his ſeruants hand?

Christ. Yes, I will sup with thee.

Spouse. Alas! all my goodnesse reacheth not to thee, if thou beest hungry thou wilt not tell mee, nor make thy moane to mee when thou art thirsty.

Christ. Indeed I haue meate to eate, that thou knowest not of: my meate is to doe the will of him that sent me, and to saue a soule is meate and drinke vnto me.

Spouse. Therefore I haue need to sup with thee, and commest thou to mee?

Christ. Suffer mee hetherto, so it becommeth to fullfill all righteousnesse. For if I suppe with thee in my poore members on earth, thou shalt suppe with mee in thine owne person in heauen. A cuppe of water giuen for my sake, shall not be vnrewarded. My flesh also is meate indeed, and my bloud is drinke indeed, eate of this meate, and drinke of the cup in the Sacrament, vntill thou drinke with me of the cheerfull grape of immortallity in the Kingdome of my Father.

ther. Then will I gather my myrrh, with my ſpice, then will I eate my hony with my hony-comb, and drink my wine with my milke, and heartily welcome all my faithfull gueſts, ſaying: eate my friends, drinke and bee merry my wel-beloued. Then ſhall thine heart reioyce, and thy ioy ſhall be full, and no man ſhall take it from thee. Thus if I ſup with thee, thou ſhalt ſup with me.

By this imaginary Dialogue, you may more then imagine what is the purport of this verſe.

The perſon of the ſuiter is Chriſt, who walketh among the ſeuen golden candleſtickes. But foraſmuch as there be many that be called Chriſts, though to vs there be but one Chriſt, the Sauiour of vs all; let vs briefly examine them. Of falſe Chriſts I obſerue three ſorts, impoſtors, artificials, and imaginary Chriſts.

About the time of our Sauiour Chriſt his comming in the fleſh, diuers deceiuers put forth themſelues for the Meſſias. A thing that happened Impoſtors

ned not in any age before. And this expectation was so generall, that an Embassage was sent vnto him to know, *Whether hee were the Messias that should come, or they should looke for another?* Whereupon those seducers tooke aduantage more boldly to vaunt themselues, and to beare the credulous multitude in hand, that they were Christ. Such an one was *Iudas Galilæus* (whom *Eusebius* calleth *Gaulonites*) who disswaded the people from paying their tribute to *Cæsar*. Such an one was *Theudas* (*alias Theodas*) who promised to his sectaries, that by the pure efficacy of his prayers, Iordan should once more diuide her streames for their quicker and safer passage. But *Cuspius Fadus* with a troupe of horsemen, represt his insolence. Such an one was *Simon Magus*, who would be reputed a singular great man and that with an excellency. He bewitched not the *Samaritans* alone, but the *Romanes* also, then Lords of the world, for whose honour *Claudius* the Emperour ere-

Mat. 11.

Act. 5.

Euseb.

Act. 8. ὁ τὴ μέγας.

cted

cted a brazen image on *Tyber* bridge, with this blasphemous inscription, *To Simon the great God.* But vpon a solemne day, when hee promised and presumed to ascend to heauen, as Christ did, at the prayers of *Peter* and *Paul* in the sight of all the people, as he was carried vp into the aire by his familiar spirits (as God would haue it) he came downe with a vengeance and brake his necke. Such an one was *Manes*, whom the *Persians* admired, but the Greekes derided, and in scorne deriued his name *Manes* of a * word that signifieth to bee mad. This Mad-cap (for hee brooked his name) took to him 12. whom he termed his Apostles, and called himselfe the Comforter of Israell. For proofe whereof, hee vndertooke to cure by the meere vertue of his prayers, the King of *Persia* his onely sonne, who lay desperatly sicke; and that his miracle might appeare more miraculous, hee remoued from him all his Physitions. But the Prince died, and *Manes* had his skinne pluckt ouer his

Remigio dæmonum.

Cyril. Hierosol. catach. 6.

* ἀπὸ τῆς μανίας. *Manes* ex insania.

his eares for his presumption. Such an one was *Herod Ascolonita*, surnamed the Great. A puissant warriour he was, and a magnificent King, and therefore certaine Iewes beleeued in him, and honoured him as their Messias; whence those *Herodians* mentioned in the Gospell, are thought to take name. At length the hand of God smote him, with an horrible and incurable disease, where he was tormented with such terrors of conscience, that hee pronounced himselfe to be the most miserable man in the world. Such an one was *Barcochabas*, the Captaine of certaine seditious Iewes, who from the notation of his name (which signifieth a starre) pretended that hee was a lucky Planet appearing from heauen, for the consolation of mortall men. But in *Bether*, a strong fenced towne, *Rufus* the President after a long siege famished him to death. Such an one was *Bencosben* the first, whom the very *Rabbines* receiued for thirty yeares together, as their Messias. But after long

Ioseph. Antiq. l. 14. c. 2.

Mat. 22.

Ios. Antiq. l. 15.

Euseb.

ong and vaine hopes, ſeeing hee was ot able (as he bragged) to free them om the Romaine yoke, with their wne hands they ſlew him. Time would faile to ſpeake of *Bencoſben* he ſecond, who vnder the title of Meſſias mainetained the Citty *Bitter* diuerſe yeares againſt the pride and puiſſance of *Adrian* himſelfe, vntill at laſt the Romane horſes ſwamme vp to the bridles, in riuers of the rebels * bloud, and a wall for the Emperours vineyard, of thirty miles compaſſe, was reared vp of the carkaſſes and bones of ſlaughtered Iewes: A right reward fot their wretched refuſall of Ieſus Chriſt their true Meſſias. I cannot ſtand to report the woefull ſtory of a famous Doctor in Diuinity (a Romane Catholicke, and in his time the Oracle of *India*) who being right ſober and in his perfect wit, of infinite memory, and of admirable and incredible dexterity in alledging Scripture, ſeriouſly affirmed, that he was more holy then the Angels or Apoſtles, yea that God made a proffer

N. Lyra in Iob.

* For a million of Ieweswere ſlaine there. *Galatin. l. 4. c. 21. de ſecret. chriſt. relig. Acoſta Ieſu. de Temp. nouiſ. l. 2. c. 11.*

fer vnto him of Hypoſtaticall-vnion, and to aſſume him into the fellowſhip of the Deity (ô horrible blaſphemy, and dreadfull depth of humane infelicity) but the modeſt man forſooth refuſed it: that he alſo was the worlds redeemer efficaciouſly (as hee wickedly diſtinguiſhed) which Chriſt onely performed ſufficiently. His fame was ſpread throughout all the Kingdome of *Peru*. In the Kingdome of *Portugall*, in the towne *Setuvall*, there (in our time) aroſe one who called himſelfe the Meſſias. Him certaine Iewes beleeued: which knowne, the Inquiſitors condemned them to the fire. I paſſe by in ſilence the monſtrous impiety of *Poſtell* the Ieſuit, who vnder the name of one mother *Iane*, printed a booke entituled, *The victory of women*; wherein hee maintained, that as our Sauiour redeemed the ſuperiour world, man; ſo mother *Iane* was ſent of God to ſaue the inferiour world, that is, woman: adding *Pithagoras* dreame, that the ſoule of *Iohn Baptiſt* was tranſ-

fuſed

quoad efficaciam.

quoad ſufficientiam.

Stella in Luc.

Ieſuit. catech. l. 1. ca. 10.

fuſed into her. Time will not permit me to rippe vp the villany of the Anabaptiſts of *Munſter*, and *David George* the ring-leader of the Libertines: nor vngratious *Hacquet* with his two Prophets of Mercy and Iuſtice, who audaciouſly vſurped that incommunicable name of the Meſſias.

Beza in Mat.24.

See *Arthinghtons* repentance.

All theſe miſcreants would bee counted the Meſſias: they ſaid they were Gods, but died like men, euen like *Zeba* and *Zalmana*, that periſhed at *Endor*, and became as the dung of the earth. So periſh all thine enemies ô God, but let them that loue thee, bee like the Sunne ariſing in his ſtrength. Here obſerue by the way, how prone wee are to impiety in the higheſt degree, into what downefals and gulfes of vngodlineſſe our ſinnefull heart is plunged, when it is deſtitute of the ſpirit of God. Marke alſo the iuſtice of God in puniſhing miſ-beleeuers: becauſe they would not obey the truth, God giueth them ouer to beleeue lies; they would none

2. Theſ. 2.

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2. Theſ. 2.

none of Christ, and therefore euery Anti-christ was welcome to them: According to Christs owne prophecy. Ioh. 5. 43. *I came in my Fathers name, and yee receiued me not: another shall come in his owne name, and him yee will receiue,* which was verified chiefly in the vnbeleeuing Iewes, as we haue aboundantly shewed; let all that feare God remember Christs caueat, Mat. 24. 5. *Many will come in my name, and say, I am Christ, or Christ is in the wildernesse and secret places, and shall deceiue many; but bee not yee deceiued, goe not out after them.*

Artificiall Christs. *Conrad. Brun. de sacr. imagin. cap. 27.*

Secondly, there be many artificiall Christs: Euery Easter day, earely in the morning, the Popish Priest fetcheth his wodden Crucifixe out of the Sepulcher, and walking with it about the Church-yard in solemne processiõ, goeth to the gates of the Church, where he knocketh & saith: *Bee yee open ô yee gates, and bee wide open yee eternall dores, that the King of Glory may come in.* The Sexten of purpose attending within, asketh, who is the

the King of Glory? The Prieſt holding vp his Crucifix, anſwereth, This is the King of Glory. The Lord ſtrong and mighty in battle, hee is the Lord of Glory. And therefore no marueile, though the Romiſh Catholickes at the feaſt of Pentecoſt performe ſo much pompous deuotion both to the Croſſe and the Crucifixe, worſhipping them with the ſame worſhip, which is due to God himſelfe, as they fondly diſtinguiſh, and *Bellarmine* freely confeſſeth. But this Chriſt of theres is but wood, ſtone, braſſe, ſiluer, and gold for the matter, the excrements of the earth, not the quinteſſence of heauen. And of ſuch Gods, I ſay boldly with *Clemens* of *Alexandria*, *Ego verò didici terram calcare, non adorare*: I haue learned to trample on the earth contemptuouſly, not to adore it religiouſly. Now for the forme of their artificiall God, it is but the worke of *Alexander* the Copper-ſmith, of *Demetrius* the Siluer-ſmith, of *Bezaliel* and *Aholiab* the cunning carvers, of

Λατρία,

De Eccleſia triump. l. 2. ca. 23.

Λογῷ προτεπτ

Zeuxis and *Apelles* the curious Painters: it is but the worke of mans hand, hauing feete, but cannot go, eyes but cannot see: hands, but cannot wipe the dust from his owne face, it is not the King of Glory, but an inglorious Idoll. But this our gracious suiter is no lying counterfeit of Christ, but Christ the counterpane and liuing image of the Father. And yet how fooliſhly are our Pope-holy Catholickes deuoted to this materiall idoll? Man falleth downe vnto it, hee worshippeth it, and prayeth vnto it, and saith, *Deliuer me: for thou art my God.* And if at any time the Artificers skill chance to faile him, in shaping the holy Roode, it is taken in high displeasure, witnesse that ill-fauoured Roode at Donkester in Queene *Maries* daies. But who so frameth the pretiest and trimmest God, hee is the best Catholicke: and therefore there is emulation among them, who can do it best: which is wittily set forth by a notable Poet.

Heb. 1. 2.

Esa. 44. 17.

See Act. & Monum.

Buchan. Frat. frater.

Contendunt

Contendunt ſpecimen Piſtor, Pictorq; vter edat
Pulchrius; hic fuco, doctior ille foco.
Hic feciſſe Deum ſe iactat: retulit ille,
Corpus ego verum, tu ſimulacra facis.
Dentibus aſſiduis teritur Deus hic tuus, inquit:
Corradunt vermes, rettulit ille tuum.
Pictor ait, multos meus integer reſtat in annos,
Sæpe vna innumeros deuorat hora tuos:
At tibi vix toto Deus vnus pingitur anno,
Piſtor ait, decies mille dat hora mihi.
Parcite ait myſtes fuſtra contendere verbis:
Nil ſine me poterit veſter vterq; Deus,
Et quia vtrunq; Deum facio, mihi ſeruit vterq;
Namq; hic mendicat; manditur ille mihi.

A Painter once contended with a Baker,
Which beſt deſerv'd for making of his Maker.
My penſill drawes a God with colours fine. Painter,]
Bare ſhadowes thou, the ſubſtance that is mine, Baker.]
Thy God with teeth is torne, with palate taſted, P.
And thine with gnawing worms is daily waſted. B.
For daies and yeares endures this God of mine. P.
One houre deuoures a thouſand ſuch as thine.
Ere thou canſt trim one draught, whole yeares expire, B.
To bake ten thouſand I, ſcarſe halfe an houre require.

To ſtint the ſtrife, a Maſſe-prieſt gan to frowne, Maſſe-
And ſaid (but ſwore firſt by his ſhaven crowne) prieſt.

Saint Mary *sirs, t'is sinne you be no wiser:*
Who can make God? none but the sacrificer.
The varnish'd counterfeit, and wafer cake,
I consecrate, and powers diuine them make.
And for the makers meede, the holy Roode,
Begs for me coyne, the wafer serues for food.

Imaginary Christs.

But to leaue this wodden Crucifixe to his leaden worshippers, there is yet a third kind of false Christs, forged in the shop of fancy, when IESVS once made the fluid element so firme, or his body so light, that he walked on the waters, his Disciples thought they had seene some Ghost, which is an emptie forme deluding the phantasie, which immagineth it seeth something, when indeed it seeth nothing, or else misconceiueth the obiect. So *Herod* hearing the fame of IESVS said, *This is* Iohn Baptist, *hee is risen from the dead, and therefore great wonders are wrought by him.* When IESVS began to shew himselfe to the world in the publicke execution of the duties of the Redeemer, diuerse conceiued of him diuersly: some said he was *Elias*: some

Mat. 14. 26

Mat. 14. 1.

Ieremiah

Ieremiah, or one of the Prophets: laſtly in his third apparition to his Diſciples after his reſurrection, they thought him to be a ſpirit; and ſome priuate ghoſt of a dead man, ſo ignorant were they as yet, and groſly deceiued with Iewiſh ſuperſtition deriued from the heathen. For correction of which their errour, Chriſt told them plainely: *Feare not it is I, behold my hands and my feete: a ſpirit hath not fleſh and bloud, as you ſee mee haue.* All thoſe were falſe Chriſts. But he that ſtandeth at our dore, is no Anti-chriſt, no deceiuer: no artificiall Chriſt, whoſe maker is man, but IESVS CHRIST, the maker of man: no imaginary Chriſt, no deluding phantaſie, no priuate ghoſt, not *Iohn* the ſonne of barren *Elizabeth*, but IESVS the ſonne of the Virgin MARY, not *Elias* the *Theſbite*, nor *Ieremiah* the *Anothite*, but the Paragon and Prince of the Prophets, the true Meſſias, the Fathers ioy, the Angels bliſſe, heauēs beauty, the glory of Iſrael, the hope & light of the Gētils, the worlds

Luk. 24.

Sauiour, prefigured in the law, foretold by the Prophets, exhibited in the Gospell.

Were our eyes opened (as *Gehesi* his were) to discerne the spirituall perfections of this louing and louely suiter, I doubt not (as *Plato* auouched of vertue) but he would rauish our soules with an admirable loue towards him. Many, though they walke and talke with IESVS, (as the
Luk. 24. 18. two Disciples, that went to *Emaus*) yet they know him not. The spouse therefore to prouoke our zeale, emblazoneth his diuine beauties, commẽding him first for his exquisite cõplexion, so absolutely tempered with
Can. 5. 10. white & red, *My beloued is white and ruddy, whiter thẽ the lillies of the vallies, redder then the roses of Saron.* Which excellency of his pure sanguine complexion, commendeth to vs his mercy and iustice (for the song is allegoricall) so equally mixed, that in all his actions seuerity and lenity kisse each other, mercy & truth embrace ech other. (ὁ λογος saith one, is neither ὑπέρτονος,

nor

nor ὑπότονος, but) μέσος, CHRIST is neither too high, nor too low, but wel-tuned: a ſtring hoyſted too high, breaketh; ſet too low iarreth. Chriſt is neither too intent in rigour, nor too remiſſe in fauor, but moderate in both: according to *Sampſons* riddle. *In the ſtrong was ſweete:* CHRIST is ſtrongly ſweete, and ſweetly ſtrong: *There is mercy with him that hee may be feared* (ſaith the Pſalmiſt) and there is feare with him, that he may be loued. *Clem. Alex. pædog. li. 1. ca. 12.* *Ber.*

Secondly, hee is commended for his valliancy and puiſſancy, *He is the chiefeſt of ten thouſand*, meaning, hee was a noble warriour, and a valiant man at armes. For the Iewes haue a tradition, that the Meſſias appeared to them at the red ſea in the forme of a war-like yong man, who deliuered them from the Egyptians, according to their ſong of thanke-giuing, *The Lord Iehouah is a man of war: Eſay* alſo propheſying of him, ſaid: that *he ſhold diuide the ſpoyle with the mighty.* Exod. 15. laſt. cha. 53. 12.

Thridly, for the rare proportion of euery part, particularly rehearſed,

verſes 11. 12. 13. 14. 15. by his head vnderſtanding his grace, the ſpring of all his benefits: by his curled lockes, his hidden counſels, and vnſearcheable wiſedome: by his cheekes his Church, on which hee ſhineth with the reflexe of his fauour and righteouſneſſe: by his beds of ſpicery, the manifold and excellent gifts of his ſpirit, wherewith the men of God are furniſhed to euery good worke of the Miniſtery: by his lippes the kiſſes of loue, by which he breatheth into vs thoſe ſparkels of zeale and conſolatiō: by his hands, like rings of gold, his workes of wonder; where the celeſtiall ſpheres to rings of gold the ſtars to *Berill*, the face of the firmament to Iuory, the Planets to Saphyres are artificially compared: by his thighes, the ſea and earth, thoſe ſupporters (to our ſeeming) of the ſpacious heauen: by his pillars of marble his conſtancy, which is a moſt firme and immoueable center, not ſubiect to alteration: *for whom hee loueth, hee loueth to the end*: his gifts are without repentance

Iam. 1. 17.
Ioh. 13. 1.
Rom. 11.

repentance, without repeale.

Lastly, she commends him for the sweetenesse of his voyce. v. 16. *His mouth is as sweete things.* Hee hath the words of eternall life, and those eternally enliuing words, he put into the mouthes of all the Prophets, euer since the world beganne, and when he taught in his owne person, hee spake not coldly like the Pharisies, but with power and authority, smiting the hard-hearts of the armed officers sent to apprehend him, with the pure efficacy of his words of peace, in so much that in steed of offering him violence with their hands, they suffered violence in their hearts, returning this answere to those that sent them: *Wee neuer heard man speake, as hee doth.* Ioh. 7. His word was a fish-hooke, it tooke and ouertooke his takers. The fish is taken with the hooke to bee killed, but they were taken with the hooke of this great fisher of men to bee cured and saued, his words were sweeter then the hony, and

Sic est sermo Dei fidelibus, sicut pisci-bꝰ hamus, & Aug. in Ioh. tract. 42.

and the hony-combe. Was there euer a ſweeter worde, then this? *At what tyme ſoeuer a ſinner doth repent him of his ſinnes &c.* or this? *So God loued the worlde, that he gaue his onely begotten ſonne &c.* or this? *Come vnto me all that trauail and be heauy laden, and I will refreſh you.* Therfore whether he ſpeake in his owne perſon, or in the mouth of his miniſters, his mouth is as ſwete thinges. Thus the ſpouſe deſcribed him.

In this booke of the Reuelation, he is called the bright morning ſtarre, the root and generation of *Dauid*, the faythful witnes, *Amen*, the lyon of the tribe of *Iuda*, the lambe immaculate, the beginning of the creatures of God, the firſt borne of the dead, who was dead, but is aliue, who holdeth the ſeuen ſtars in his handes, & walketh in the middeſt of the ſeuen golden candleſticks, the golden altar, being both the ſacrifice, & ſacrificer: who was, who is, and who is to com, to whome all *Lebanon* is not enough for one ſacrifice, nor all the heards of

Baſan

Basan for one burnt offering; he is a ſpirituall, intellectuall ſphere, whoſe circumference is euery where, and his center no where. For what end is there of that, which is endleſſe? with what meaſure canſt thou meaſure that, which is vnmeaſurable? our ſtrongeſt affirmatiues of him are mere negatiues, as when we call him inſcrutable in maieſty, incorruptible in nature, in power irreſiſtable, in will vnchangeable, not circumſcript in place, indefinite in tyme, each way infinite.

Cuius aſpectu diſpelluntur tenebræ,
Cuius intuitu liberantur animæ;
Quem qui fugiunt, moriuntur viui,
Quem qui ſequuntur, viuunt morituri,
Inquo qui manent, nil habent dãnationis:
Sine quo qui ambulant, nil habent delectationis.

By whoſe preſence darknes is expelled,
By whoſe fauour ſoules are deliuered.
Who ſo forſake him, dye liuing,

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Who

Who ſo imbrace him, liue dying.
In whom who abydeth, hath no condemnation.
From whom who ſo ſlideth, hath no conſolation.

Ro. 8 1. Ther is no condemnation to them that are in Chriſte Ieſus, who walke not after the fleſh, but after the ſpirit.

Of ſuch a ſuiter will I reioyce, of my ſelfe I will not reioyce, except it be of myne infirmities.

Cant. 3. 11. *Come forth now ye daughters of Ieruſalem, and contemplate Kinge* Salomon *Crowned with the Crowne where with his mother Crowned him in the day of his eſpowſals and ioy of his heart.* Come forth ye luke-warme Laodicean profeſſours, and looke vpon this curteous ſtranger, who ſtandeth at your dore and intreateth for intertaynment, what nation is ſo

Deut. 4. 7. 32. great, vnto whom the gods came ſo neare, as the Lord our God is neare vnto vs, in all that we call vnto him for? enquier of the dayes that are paſt, that were before thee, ſince the day that God created man vpon earth, and aske from the one end of heauen

heauen to another, if euer there came to paſſe ſuch a thing as this, or whether any ſuch thing hath bene heard. Did euer people heare the voyce of God ſpeaking in the forme of a petitioner? or the ſonne of God ſtanding as a ſtranger at the dore of mans heart? Let the dignitie of his perſon perſwade vs to open vnto him.

Chriſtes patience, as alſo the Churches nyceneſſe, and neglect are ſhadowed out in a moſt ſemely metaphor and ſimilitude of an honeſt louer, who waiteth and watcheth all the night at the dores of his beloued, intreating and beſeeching to be intertayned: for paſſion, much like that of the lyricke poet.

Me tuo longas pereunte noctes
Lidia dormis. *Hor. carm. l. 1. od. 25.*

Or that of the elegie.

Vrbibus obſeſſis clauſæ munimina portæ
Proſunt: in media pace quid arma times?
quid faceres hoſti, quæ ſic excludis amantem?
Tempora noctis eunt, excute poſte ſeram.
Non ego militibus venio comitatus & armis:
Solus eram, ſi non caſtus adeſſet amor.
Hunc ego ſi cupiam nunquam dimittere poſſum:
Ante vel a membris diuidar ipſe meis. *Ouid. l. 1. Amor.*

As

As if he ſhould ſay: Lo! how gladly and ſweetly I deuoure all thoſe reputed greiuances of attendance, hauing neither power to withdraw my foote, nor finding fauor to behold thy face. Many a ſharpe ſhewer goes ouer myne head, and none of all this thou layeſt to thyne heart: meane while (ô vnkinde) thou takeſt a ſecure nap, ſhutting the dores of thyne affections, againſt my pitteous and paſſionat petitions: alas! what meane thy barred and bolted gates in tyme of peace? what curtiſie wilt thou afford thy foe, that ſheweſt ſo litle kindeneſſe to thy freind? open vnto me my ſiſter, my faire one; my lockes are moyſtened with the drops of the night; feare not daughter Sion, behold thy king (no forein prince) commeth to thee (not againſt thee) meeke, and humble. I come not garded with troupes of armed ſouldiers, I am all alone, ſaue that chaſt loue is myne attendant, inſeperable and inexorable loue is my ſole companion: which much wathers cannot quench, rich treaſures

Cant. 8.

ſures cannot corrupt, nether death, nor graue cannot diuide from me.

His patience is gathered from this verbe, *I ſtand*; for him to ſtand and not to ſtrike, is patience I trow. For ſtill he ſtandeth, while the beaſtly belly-god and ſwyniſh drunkard beſpatter him with there ſurfet, and filthy vomit; while blaſphemers rent him in ſunder with there horrible oathes; while Atheiſts, with there damned crew, ſhake there heads at him, and like the boyes of *Bethlem* make many-a mocke & mow at him: while idolatrous papiſts ſacrifice ther hearts to ther Romane Idol, ſaluting Ieſus of Nazareth, with the naked name of a king, the ſecond tyme putting a weake reede in his hand for a princely ſcepter, and platting ſharp thornes on his head for a royall Crowne, bowing the knee before him ſcornfully & ſaying, *Hail King of the Iewes.* All this he heareth and forbeareth. *God is prouoked euery day.* Again his patience is expreſſed in the tenſe of the verbe, which is a word

2. His patience.

Tempora noctis eunt, excute poſte ſerã. Ouid *mutatis nominibus de Chriſto & Eccleſia dictum puta.*

ſigna.

word of the tyme past, *I haue stood*; signifying, that long and many a day he looked for our amendment, and euen yet continueth his long-sufferance, yet maketh an offer of mercy: he being the party agreeued, is the first that desireth attonement, as if some great Prince should be enamored of a base subiect. Esa. 65. 12. *He saith, Beholde me, behold me, to a nation, that called not on his name, all the day long haue I spread my handes to a rebellious people, that walked in a way that was not good.* Three years he looked for fruit of the barren fig-tree; but when all would not serue, the axe was layd to the roote of it, it was hewen downe and cast into the fire. Reu. 2. 21. *He gaue Iesabel space to repent her of her fornications, but she repented not.* She tooke no instruction by the death of her husband *Achab*, nor of her elder sonne *Ahaziah*, nor by the twelue yeares raigne of her yonger sonne *Ioram*. therfore he cast her into great afflictions. He was patient to the Iewes, that multiplied their murmurings & rebelions against him:

him; forty years long was he greiued with that generation, which prouoked him in the wildernesse, vntill at last he was weary with for-bearing, and at lengh sware in his wrath, that they should neuer enter into his rest. He was patient to the old world, sparing them an hundreth & twenty yeares, while the Arke was prepared: but in the end he purged the world of there sinne, with a deluge of waters. Let his patience perswade vs to open vnto him.

Behold here both his mercie and seuerity; to those, which abuse his patience, seueritye: but to thee mercy, if thou accepteſt his mercy. Thinkeſt thou (ô man) that neglecteſt the day of saluation, thinkeſt thou that thou shalt escape the iudgment of God? or dispiseſt thou the riches of his bountefulnes and patience, and long sufferãce, not knowing, that the boũtifulnes of God leadeth thee to repentance? but thou after thyne hardneſſe of heart, that cannot repent, treasureſt vp to thy selfe wrath

Vſe. 1

Rom. 2. 4. 5.

against the day of wrath.

2 Secondly, CHRIST standeth and wayteth for thy repentance, therefore attend thou his good pleasure and leasure. *Dauid* in his af-

Psal.6. 1 fliction cryed out, *How long Lord, how long?* The soules of them, that were slaine for the word of God cry from vnder the Altar, *how long Lord, true and holy? how long deferrest thou to re-*

Reu.6. *uenge our blood vpon them, that dwell on the earth?* The spirit and the bride

Reu.22. say, *Come Lord Iesus.* The creature

Rom.8. groaneth together with vs for his second comming. The Spouse prayeth

Cant.2.17. for his appearing in the flesh; *Returne my beloued, and be as nimble as an Hinde on the mountaines of Gilead.* All these must possesse their soules in patience, waiting for the time, when the An-

Ioh.2. gell shall moue the waters, but as once he told his mother, *His houre is not yet come*, yet be of good cheere,

Heb.10.37. the *Interim* is but short (μικρὸν ὅσον ὅσον) *Adhuc paululum quantulum cunq; Bez.* *Yet a very little while, and hee that should come, will come, and will not tarry.*

Augustine

Auguſtine maketh a good argument (*Suſtine Dominum, quia Dominus ſuſtinuit te &c.*) Tarry thou the Lords leaſure, becauſe the Lord tarrieth thine: hee tarrieth for thee vntill thou changeſt thine euill life: tarry thou for him, vntill hee crowne thy good life. *Hom. quinquagin. hom. 11.*

Againe, many in time of tribulation waxe weary of the croſſe, who indent with God, that vnleſſe he deliuer them within ſuch and ſuch a time, as their impatient and importunate paſſions preſcribe, they are ready to faint and giue ouer all; like the men of *Bethulia*, who determined to yeeld their Citty to *Holophernes*, vnleſſe God within ſeuen daies would reſcue them. But ſeeing CHRIST waiteth for thy conuerſiō, endure thou his correction. Tarry by it, nay tarry vnder it; withdraw not thy necke from vnder the yoke, but like good *Simon* of *Cyren*, carry his croſſe on thy ſhoulders, and carry it willingly. Hee is no good Souldier, that followeth his Generall *ὑπομένειν.* Heb. 12. 7. *Malus miles, qui gemens, Sequitur imperatorem. Tac.*

grudgingly. (*Quod pateris vnde plangis, medicina eſt, non dolor*, &) Thy ſufferings are thy ſalues, not ſores: therefore repell not the rod, vnleſſe thou wilt bee repelled from the inheritance. *For God chaſtiſeth euery ſon whō he receiueth.* Therefore tarry thou the Lords leaſure, be ſtrong, and hee will comfort thy heart: tarry the Lords leaſure.

Pſ. 27. laſt.

3 Thirdly, CHRIST forbeareth thee; therefore beare thou with thy brethren. Hee forgaue thee an hundreth Talents, a ſumme too huge for thee to ſatisfie, though thy ſelfe, thy wife, and children and all were ſold, that payment might bee made. And ſhall the cruell creditor take his fellow ſeruant by the throate, who oweth him but an hundreth pence, and will him preſently to pay him, what hee oweth? Wicked *Lamech*, would kill a man in his anger, and a young man in his fury. But the life of the body is the ſoule, the life of the ſoule is faith; the life of faith is loue, the life of loue is patience

ence. *For loue ſuffereth long.* 1.Cor.13. 4

Laſtly, CHRIST ſtanding at thy dore, heareth thy words, ſeeth thy dealings, and is priuy to thy ſecret thoughts. Beware then of hypocryſie and diſſimulation, and embrace ſyncerity. *Seneca* aduiſed his friend *Lucillius*, alwaies to propound to his imagination, that whatſoeuer hee did, ſome of the old Romane Worthies were inuiſibly about him, to note and obſerue all his intentions. Heere needeth no imagination: for of a ſuerty, the ſearcher of hearts hath taken vp his ſtanding at the dore of our ſoule, and with his curious alſeeing eye veiweth all thine actions. If *Eliſeus* conld eſpy & report all the deſignes of the *Syrian* King, which hee concluded of in his ſecret chamber, what can eſcape the knowledge of the God of *Eliſeus*? all things are naked and bare before him, with whom wee haue to doe, hee is all an eare, all an eye, all an hand. Let vs therefore keepe a feaſt (to the Lord) not with old leuen, neither in the le-

Epiſt.11.

2.King.6. 12.

Heb.4.13.

Totus auris &.Cyrill.

1.Cor.5.8. uen of malice and wickednesse, but in the sweete bread of syncerity and truth. Hee that walketh vprightly walketh safely, boldly, and openly: hee hudleth not vp his acts in *tenebris*, like a *non perficient*, he vttereth not his counterfeite wares in a darke shop, like the guilefull Merchant, but in syncerity, as it were in view of the Sunne, he setteth forth his actions to be iustified. *Lucem & æthera petit, & teste sole viuit*) he loueth the light and open aire, and hath the shining Sunne a witnesse of his life, hee walketh in the light, as a child of the light, hee traceth the steppes of vertuous *Iacob*, who was a plaine man, and of *Nathaniel*, a true Israelite indeed, in whom was neither fraud nor guile. One of the Rabbines gaue this good counsell to his scholler: Remember these three things, and thou shall neuer doe amisse: first, that there is about thee *a seeing eye*: secondly, an *hearing eare*: thirdly, and a booke, *wherein all thy workes, words, and thoughts are registred*. Say not then, the

εἰλικρινεία *Sen.Tr.Hip.*

Gen.25.27 Ioh.1.

Rab.Ribbi apud Drus. Apotheg.p. 14.

the night peraduenture ſhall hide mee; for the night and day to him are „ both alike. Goeſt thou out? hee „ ſeeth thee, returneſt thou home? he „ ſeeth thee, doth the candle burne? „ he ſeeth thee, is the candle out? hee „ ſeeth thee, conuerſeſt thou with „ thine owne heart? hee ſeeth thee. *Auguſtine.*

For concluſion of this point, concerning ſyncerity, wholeſome is the counſell euen of the Philoſopher: (*Sic viue cum hominibus, quaſi Deus audiat: ſic loquere cum Deo, quaſi homines videant.*) So conuerſe with men, as if God heard thee: ſo conferre with God, as if men ſaw thee. God is a God a farre off, as well as neere hand. *Sen. epi. 11.*

Itaq; auerſamini vitia, virtutes colite, ad rectas ſpes animum ſubleuate, humiles preces in excelſum porrigite. Magna eſt nobis neceſſitas probitatis, quando ante oculos agitis iudicis, cuncta cernentis.) flye vice, embrace vertue, aduance your minde to honeſt hope, ſend vp aloft your humble prayers. Great neceſſity of wel-doing is laid vpon you, ſeeing you conuerſe before the Ier. 23. 23. *Boet Conſ. l. 5.*

1.Cor.5.8. uen of malice and wickedneſſe, but in the ſweete bread of ſyncerity and truth. Hee that walketh vprightly walketh ſafely, boldly, and openly: hee hudleth not vp his acts in *tenebris*, like a *non perficient*, he vttereth not his counterfeite wares in a darke ſhop, like the guileſull Merchant, but in ſyncerity, as it were in view of the Sunne, he ſetteth forth his actions to be iuſtified. *Lucem & æthera petit, & teſte ſole viuit*) he loueth the light and open aire, and hath the ſhining Sunne a witneſſe of his life, hee walketh in the light, as a child of the light, hee traceth the ſteppes of vertuous *Iacob*, who was a plaine man, and of *Nathaniel*, a true Iſraelite indeed, in whom was neither fraud nor guile. One of the Rabbines gaue this good counſell to his ſcholler: Remember theſe three things, and thou ſhall neuer doe amiſſe: firſt, that there is about thee *a ſeeing eye*: ſecondly, an *hearing eare*: thirdly, and a booke, *wherein all thy workes, words, and thoughts are regiſtred*. Say not then, the

εἰλικρινεία *Sen. Tr. Hip.*

Gen.25.27 Ioh.1.

Rab. Ribbi apud Druſ. Apotheg. p. 14.

the night peraduenture ſhall hide mee; for the night and day to him are „ both alike. Goeſt thou out? hee „ ſeeth thee, returneſt thou home? he „ ſeeth thee, doth the candle burne? „ he ſeeth thee, is the candle out? hee „ ſeeth thee, conuerſeſt thou with „ thine owne heart? hee ſeeth thee. *Auguſtine.*

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the eyes of the al-seeing Iudge.

But you will obiect, that God is within and without, beneath and below, in heauen and in earth. *If wee clime vp to heauen he is there, if wee goe downe to the center of the earth, hee is there also, &c.* Hee is euery where, and no where: euery where, by repleniſhing the place with his being and power, no where by circumſcription & locall definition: hee is within all things not included, without all things not excluded, below all things not degraded, aboue all things not preferred: how then ſtandeth hee at the dore? Our Lord and Sauiour IESVS CHRIST came to men, departed from men, and will returne to men: and yet here he was before hee came, neither forſooke hee vs, when he departed from vs, and to them hee will come againe, to whom hee ſaid, *Behold I am with you to the end of the world.* S. *Auguſtine*, how looſe you this knot? According to his Deity he was euer in the world, according to his Humanity, he came in humili-

Repletiue. Circumſcriptiue. Definitiue

Nec diſceſſit quando receſſit. Aug. *de verbis Domini Deus eſt vbiq;. Enter preſenter, potenter lamb.*

ty and departed in glory, according to his ſpirit and grace he is euer with the elect. So then Chriſt, according to his humane body, as it is in our Creed, hee is at the right hand of his Father, where *Eſay* and *Stenen* ſaw him: according to his eſſence and power he is euery where: according to his fauour hee is alwaies with his children. I beſeech you brethren by the patience of our Lord IESVS CHRIST, to open vnto him. Now let vs come to his importunity: For he ſtandeth not idle, nor lazily lyeth downe, but ſtandeth intent to his buſineſſe, and deſiring to bee intertained. Hee ſtandeth, and knocketh vehemently, as it were, with an horne.

The

The ſecond Sermon.

The Knocke of the ſpirit.

I ſtand and knocke.

His importunity.

CHRIST commeth not in haſt, and departeth in a trance, and in a trice. Wee cannot ſay with the Spouſe (and ſay truly) *I roſe vp to my beloued, but my beloued was gone and paſt; I ſought him but found him not, I called but he anſwered not.* Cant. 5. 6. For CHRIST ſtandeth at the dore, vntill his lockes are moyſtned with the dew of the euening, we cannot pretend, that hee gaue vs no notice and ſignification of his attendance. For hee that ſtandeth, knocketh alſo aloud for entertainement. Indeed, vnleſſe the Pipe or Harpe make a diſtinction in the ſound, who ſhall

ſhall know what is Piped or Harped? But his knocking is both diſtinct and audible. For the better opening whereof, I hold it neceſſary to ſhew three things: firſt, the nature and the effects of importunity: ſecondly, the kinds and formes of his importunate knocking: thirdly, the cauſe of his importunity.

The nature of importunity.

Importunity is of ſuch a quality, that yee can hardly ſay it nay. No paines in attendance, no roughneſſe of anſwere, no neglect of her miſery could daunt and daſh the importunate woman of *Canaan*: ſhee would not bee anſwered, except her daughter were relieued: firſt ſhee cryed and thundred in the eares of the Lord: but CHRIST anſwered her not a word: cold entertainement! Then ſhee intreated the mediation of the Apoſtles: they ſpake for her, nay rather for themſelues, *Maiſter, ſend her away, ſhe troubleth vs with her crying*: herſelfe, ſecondeth her ſuite with a lowly obeyſance, *Lord helpe mee*. Shee makes it her own caſe: *my daughter is grieuouſly*

Mat. 15.

vexed

vexed with a Diuell: a pittious matter. At length an answere she had, such as it was; *It is not meet to take the childrens bread, and cast it to dogs.* She asketh not
2.Reg.8.13. CHRIST, as *Hazael* did the Prophet, *Is thy seruant a dog, that thou saiest so?* but meekely she acknowledgeth her indignity: *though I be not worthy to sit at thy table, yet Lord the whelpes gather vp the crums, that fall from their maisters table.* Beggars may be no choosers, some scraps will serue my turne. This Cananite caught hold of Christ by her prayers, as the *Shunamite* did of *Elisha* with her hands, saying: *as the Lord liueth, and as my soule liueth, I will not let thee goe.* Shee wrought a miracle by her importunity; shee made both the dumbe to speake, and the deafe to heare: shee cryed to the tongue and eares of her Sauiour, *Ephata, Be yee opened*; and neuer gaue ouer vntill shee obtained, both a cure for her daughter, and a commendation of her own faith. *Iacob* was
Gen.32. importunate, hee wrestled all night with an Angell, who though he were intrea-

ted

ted of his aduerſary to let him goe, and ſprayned a ſinew in his contending, yet he would not diſmiſſe him, vntill he bleſſed him. *Cynegerus* held his enimies ſhip, ready to hoiſt ſaile, (laden with rich booties and ſpoiles of his country) with tooth and naile: for firſt he ſtaid it with his hands, till his hands were cut off, then with his teeth, vntill his head was cut off. So, and more earneſt was *Iacob* in retaining the Angell, vntill he was honored with the new name of Iſrael, that is, *a valiant wreſtler.* For hee ouercame firſt the Angel, thē *Laban*, laſtly *Eſau*, with the cleane ſtrength of his faith. *This is our victory; that ouercomes the world* (men and Angels) *euen our faith.* A poore diſtreſſed woman beſought *Alexander* from time to time to doe her iuſtice, at length hee told her that hee was not at leaſure, no (quoth ſhee) not at leaſure to ſuccour the oppreſſed? then bee not at leaſure to weare a Crowne. So the worlds conquerour was conquered by importu-

1. Ioh. 5.

Ergo ne ſis Rex.

nity

nity. As *Traian* was marching out of the citty with a troupe of horſmen for performance of ſome ſudden exployt, a poore woman, worne with yeares and cares, cryed out to him, ô mercifull *Traian* heare me: there be two men in thy company, who haue murdered myne onely ſonne (the ſtaffe and ſtay of my feeble-age) and threaten alſo to take away my life: The Emperour anſwered in haſt as he was, that at his returne he wold take knowledge of the matter. But ſhe replyed, and applied him, but what if my Lord returne no more? what then will become of thy poore ſuppliant? at which word he made a ſtay, enquired, apprehended, examined, condemned, and executed the malefactours: we reade in the Goſpel, of the importunate widdow, that night and day waited at the gates of the vniuſt Iudge, crying for iuſtice and could not be heard. At laſt, though he neither feared God, nor reuerenced man, yet for her importunities ſake he heard her and ſent her

Ex vita Gregorij.

Luc. 18.1.

her away. The needie freind (in the ſame Goſpell) importunes his ſleepy freind for three loaues: who albeit he wold not ariſe, becauſe he was his friend, yet he gaue vnto him becauſe he was importunate. Thus importunity ſpeedeth well, not onely in honeſt ſuites, but alſo in diſhoneſt. *Dalilah*, impudent *Dalilah*, may ſerue for an inſtance. She engaged her ſelfe to the Philiſtins to betray *Sampſon* into there hands. And becauſe a deſperate cauſe requires a deſperate patroneſſe, ſhe encouraged her heart to euil, as wicked *Phædra*: did (*Aude anime, tenta, perage mandatum tuum ------ Intrepida conſtent verba: qui timide rogat, docet negare: magna pars ſceleris mei peracta: ſerus eſt nobis pudor.*) Behold ô my minde, try what may be done, diſcharge thy meſſage, ſpeake confidently: to intreat him faintly, wolde teach him to deny thee flatly. This is not the firſt bad pranke thou haſt played. Yt is to late now to bluſh. With this impudent reſolution ſhe aſſaulteth him: *How ſaiſt thou*

Luc. 11.5.

Sen. Tra.

Iud. 16.15.

thou Sampſon, *that thou loueſt me, and that thy heart is with me, ſeing thou telleſt me not, where thy great ſtrength lyeth?* A fraudulent ſhew of loue, with a reſtleſſe and ithcing humor, to know a myſtery, were ſuch mouing oratours, and of ſo effectuall perſwaſion, that *Sampſon* had no power to ſay her nay: and why ſo? Becauſe ſhe was impor-
V. 16. tunate vpon him with her wordes, and continually vexed him; his ſoule was faint vnto death: Therfore he tolde her all his heart. Lo! *Sampſon*, Gods Nazarite, Iſraels glorie, his countries champion, the terrour of the Philiſtims, yeeldeth to *Dalilahs* deuotion, but yeelding looſeth firſt his lockes, then his ſtrengh, next his eyes, laſt his life. Such ſucceſſe hath importunity in all her ſuites, whether we ſpeake for our freinds, as the woman of *Canaan* for her daughter, or conted for our ſelues, as *Iacob* for a bleſſing: whether in ſimplicitie, as the poore widdow, or in hypocriſie, as *Dalilah* vnder-mined *Sampſon*; ſtill importunity is a ſpeeder. Diſtracted *Alexander*, earneſtly

earnestly imployed *Traian*, inexorable *Sampson*, the slepie freind, the vniust iudge, the mightie Angell, the allmightie God are all ouercom by importunity. The importunitie of this suiter is not inferiour to any of these. The iudge of all the world craueth not our assistance & iustice to succour him; the feeder of Israel knocketh, but not for our loaues to refresh him; he suieth not to betray our strength, but to strengthen our weaknes; he wrestleth not for our cursed blessings, but that his soule might blesse vs before he depart; he calleth, cryeth, and beseecheth vs to haue mercie on our owne soules, which are vexed with many deuils. For euery euill is a deuil.

Thus as *Peter* knocked at *Maries* dore, while *Rhode* the damsell ranne to and fro, those within, some doubted, others denied, and she affirmed, that it was *Peter* in deede, still *Peter continued knocking*: so CHRIST knocketh at our hearts, and while some doubt of it, some deny him, and other defye him, yet still he standeth knocking.

Petrus perseuerabat pulsare. Act. 12.

Mat. 11.

king. The time hath bene, when the kingdome of God ſuffered violence, and men tooke it by ſtrong hand; but now the kingdome of God offereth violence, and men repel it with ſtrong hand. *Aldus Manutius* writ a poeſie on his dore to this effect: who-ſoeuer commeth to ſalute *Manutius*, either let him quickly diſpatch and begon, els let him aſſiſt me in my ſtudies. CHRIST is come to our dore, deſirous to bee admitted, not ſo much for ſalutation, as for our ſaluation, to breake off our euill ſtudies, & to bleſſe our good. But Iewes and Turkes, Pagans & Infidels, Publicans and Sinners ſhal enter into the Kingdome of heauē before this generation: which is ſo often, ſo louingly, ſo earneſtly intreated to receiue the Lord IESVS. Therfore (good brethren) I beſeech you by this gracious and vn-anſwerable importunity of IESVS CHRIST to open vnto him.

Surgunt indocti & capiunt cælum.

But now let vs ſee, how he knocketh.

Chriſt knocketh

CHRIST knocketh not euer after a ſort,

a ſort, though ſtill to one end. He is like a skilfull muſitian. For he ſingeth new ſonges with diuerſity of moodes, & variety of notes, and all to work the ſaluation of man; ſomtime he ſpeaketh to vs by a buſh burning, but not conſuming; ſomtymes by a pillar of fire, that is light to the obedient, but deſtruction to the obſtinate: ſomtyme by Angels, and ſomtymes by Men, and (if exception be taken againſt men) ſometyme in his owne perſon: now pittying, now puniſhing, now intreating, now threatning, but by threatnings, beſt aduiſing, and by chaſtiſments, beſt correcting. Once he corrected *Peter* with a nodde, another time with a ſharpe rebuke, *Come after me Satan.* Sometyme he allured men to imbrace his Goſpell by his owne familiarity, ſometyme by *Iohns* auſterity: if nothing will mooue, then hee hath a parable to vpbrayd our peeuiſh ſingularity, *We haue piped vnto you, and you haue not danced; we haue mourned vnto you, and ye haue not wept. how ſhal I intreate the o Iudah? what ſhall I doe*

two maner of wayes. *Clem. Alex.*

Heb. 11.

Mat. 11. 16

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Heb. 11.

Mat. 11. 16

I do vnto thee Israel? here are more then artificial changes of sharpe and flatte: In this respect he is fitlie compared to a discrete Physitian, who sometyme lanceth, sometyme burneth, sometyme fauoureth, sometyme comforteth his patient: sometyme alloweth larger repasts, sometyme dietteth him with more sparing pittances, sometymes refreshing his nature with comfortable potions, sometyme offending his palate with bitter ingredients. In all this variety, the Physitian is louing in his heart, and laudable in his art: All this choise & admirable variety of our heauenly musitian, & diuine Physitian may be reduced to two formes.

First, Christ knocketh outwardly, and that 3 waies; by his works of mercy, by his works of iustice, and by his word. In his mercy, his holy Angels haue charge to pitch there tents about vs, and to cary vs in there hands, least we at any time dash our feet against a stone; they reioice at our welfare, and after we haue fought that good fight of faith, and finished our course, they

conueigh our ſoules into *Abrahams* boſom, Heauens ſhed there good influences, leaſt we languiſh with famine. The ayre imparteth his breath vnto vs, and is furniſhed with many kinds of birdes, which delight our eies with their beauty, our eares with their melody, our taſt with their delicacie. The Waters are beneficiall to vs by there floods, fountaines, and timelie ſhewers. They carie vs in Ships (thoſe artificiall wonders of the world) from one kingdome to an other. The Earth groneth vnder the vnprofitable burden of our ſinfull ſelues, ſhe prouides for our neceſſity, and fedes vs with her fruites: neither in life nor death doth ſhe forſake vs: while wee liue, ſhee ſuffers vs to make long furrowes in her backe, and when we dy, her bowels are digged vp, & ſhe receiues vs into her boſome. And yet behold more mercies then theſe: Haughtie *Spaine*, hoping to haue brought her long-affected Monarchie to a full period, ſhadowed our Seaes with the forreſt

of her falſly called, inuincible Nauie, wee ſtood ſtill, and ioyfully beheld the ſaluation of the Lord, when their army was conſumed with the arrowes of famine, their thouſands deuoured with a contagious peſtilence, their tottering barkes carried headlong with whirle-winds and tempeſts, the hearts of their valiants poſſeſſed with aſtoniſhment & feare, and none eſcaped of that vanquiſhed hoſt but an handfull of languiſhing and feeble men. And yet the Romane *Balaam* was hired to curſe vs for his Catholicks ſonne ſake, *Didacus* was of purpoſe canonized, in confidence of whoſe merits the inuaſion was attempted. But hee that dwelleth in heauen laughed them to ſcorne, and graciouſly ſhrouded and brooded vs vnder the wings of his moſt careſull prouidẽce. And thou faire *France*, which now art liſted vp to heauen not long ſince was caſt downe to hel, thy honour lay in the duſt, no eye pitied thee, vntill the Lord touched the heart of our Engliſh *Defender of the*

By *Sixtus quintus.*

Faith

Faith to recall thy faint Ghoſt. And you daughters of *Netherlands* (waſhed with miſery as with the ſea) the glimmering light of the Goſpell had long ſince bene extinct in your Prouinces, had not the light of this land ſupplied timely oyle to your dying lampes. I omit our late and miraculous deliuerances, celebrated in our yearely purims, and feaſts of thanksgiuing; many are thy mercies ô Lord, and that our ſoules know right well. But as *Herod* with his men of warre, made but a mocke of CHRIST: ſo wicked men ſcorne Gods mercies & abuſe them, like the foole, who curſeth the Sunne, becauſe it ſhineth on him. Therefore ſeeing God preuaileth not by his mercies, hee tryeth what his iudgements can effect, and knocketh by his iuſtice. If the ſinner will not returne, the Lord will whet his ſword, bend his bow, and prepare his arrowes, euen deadly weapons. Thus he knocked at the gates of *Ieruſalem*, by a terrible comet, but this was aſcribed to nature; it was nothing

Luk. 23. 11.

but a fiery impreſſion. The great braſen gate of the Temple, in the ſilent time of the night, opened of it owne accord, but that was interpreted to be a ſigne of good fortune. A certaine poore man was moued to proclaime vp and downe the ſtreetes, Woe to *Ieruſalem*, woe to *Ieruſalem*, and woe to my ſelfe, but hee was chaſtized as a mad-man, at length *Ieruſalem* was made an heape of ſtones: ô that wee would take inſtruction by *Ieruſalems* deſtruction, we haue had warning vpon warning, ſigne after ſigne. The heauens ouer vs haue bene reſolued into teares, weeping aboundantly for our ſinnes; the earth vnder our feete hath trembled for feare of thoſe plagues, which we deſerue: the roaring ſea hath ouer-ſwelled her vſuall bounds, the aire breathed out fiery meteors; death being vſhered with a ſeuen yeares contagious peſtilence, hath rang'd vp and downe vpon her pale horſe: and becauſe wee would hearken to the ſweete voyce of the Goſpell, wee haue heard the

roaring of the Canon. Some hacke at the ſtaffe that beateth vs, others blame the blame-worthy pride and malice of our enimies, (the Lord rebuke them, nay the Lord hath rebuked, the God of *Ieruſalem* hath rebuked them) but they ſee not the hand that guided the ſtaffe, nor our ſinnes that egged diuine Iuſtice to take the ſtaffe in hand. Our ſinnes, our ſins, gaue the firſt puſh and motion to all theſe commotions and diſtemperatures in our Church and Common-weale. But lo! how wiſe we are to deceiue our ſelues? if theſe iudgements be publicke, we referre them to the fatall periodes of Kingdomes: if priuate, wee talke of the clymacterical yeare, or ſome vnlucky conſtellation (*Stellæ ſic poſitæ ſunt, neceſſe vt homo faciat peccatum*) *Mercury* told the lye, *Mars* did the murder, *Venus* the adulterie, What is this, but by rebound to blaſpheme the maker of the ſtarres? So did prophane *Agamemnon*; blame not mee but blame God and my fortune. *Dauid*

Aug. cont. Aſtrolog.

ἐγω δὲ ἐκ αἰτιος εἰμι ἀλλα ὁ ζεὺς καὶ μοῖρα *Hom.*

uid being told of *Vrias* his death, would excuse his murder by the fortune of warre, saying: *The sword smites one, as well as another: the euent of warre is doubtfull.* If any bee surprized by suddden death, it is passed ouer with three words of *Pindarus*, (ταχύποτμον ἀνέρων γένος) *Man is subiect to sudden death*; or with that of *Iob*, *Man, that is borne, hath but a short time to liue.* Is this all the vse wee are to make of Gods fearefull iudgements? It is an aphorisme in the great Physitian, looke what diseases medicines cure not, the knife cureth: if not the knife, inustion cureth: if not inustion, then know, they are vncurable. It is so in a sicke soule, looke what sinnes Gods mercies heale not, his iudgements heale: if not his iudgements, his word healeth: if not his word, his spirit healeth: if not his spirit, then know, such a soule is desperately sicke and vncurable. Of such incurable and incorrigible sinners, God complaineth. *I haue giuen you cleanenesse of teeth, and yet you haue not*

2.Sam. 11. 25.

quoscunque morbos medicamenta non sanant, ferrum sanat: quos ferrum non sanat, ignis sanat, &c. Hyp. li. 8.

Amos. 4. 6.

not returned vnto me: I haue with-holden the raine from you, and yet yee haue not returned vnto mee: I haue ſmitten you with blaſting, and mil-dew, and yet yee haue not returned vnto me: peſtilence haue I ſent among you, and yet yee haue not returned vnto mee, ſaith the Lord. Wherefore ſhould you bee ſmitten any more? for they fall away more and more. Eſa.1.5.

His Prophet likewiſe complaines vnto him of the like obſtinacy: *O Lord! are not thine eyes vpon the truth? thou haſt ſtricken them, but they ſorrowed not: thou haſt conſumed them, but they receiued no correction: they made their faces harder then a ſtone, and they refuſed to returne.* Ier.5.3.

Therefore he aſſayeth a third way, and knocketh by his word, gently intreating vs, *open vnto me my ſiſter, my loue*: beſeeching vs to be reconciled to him: lamenting our wilfulneſſe, *Why will you dye ô houſe of Iſrael?* wiſhing our amendment, *O that there were an heart in this people, that they would feare mee, that it might go well with them, and with their children after them!* 2.Cor.5.20. Eze.18.31. Deu. 5.29.

And rather then we ſhould

ſhould periſh, he laid downe his life for vs. Chriſt ſaith not as *Dauid* did, *Would God I had dyed for thee*, Abſolon *my ſonne*: God wot, hee dyed for our ſinnes (the cauſe moſt odious) the iuſt for the vniuſt (the perſons vnequall) to bring vs to God (the end moſt abſolute) Such and ſo gracious a God the Scriptures propound him vnto vs. S. *Peter* wan three thouſand ſoules by one Sermon of this argument. But alas! the complaints of *Ieremy* and *Ezekiell* are our portion: *Wee are a deriſion daily, euery one mocketh vs. The people come vnto vs as people vſe to come, and ſit before vs, and heare our wordes, but will not doe them, for with their mouthes they make ieſts, and we are vnto them, as one that hath a pleaſant voyce, and can ſing well. Lord, who hath beleeued our report? to whom is the arme of the Lord reuealed?*

1. Pet. 2. & 3.

Act. 3. 41.

Ier. 20. 7.

Ezech. 33. 31. 32.

Therefore ſeeing this threefold outward knocking profiteth nothing, the Lord betakes him to the ſecond forme of knocking which is inward, by his ſpirit, and the good motions

motions of it. Theſe motions either cauſe the conſcience to ſhake and ſhudder for ſinne committed, or diſſwade and diſcounſell vs, before the acting of ſinne. Such a motion is like good *Abigail*, who ſtaied *Dauid* from an intended outrage. Happy is hee that ſubmitteth himſelfe vnto it, hee may ſay with *Dauid*, *Bleſſed be the Lord God of Iſrael, who ſent thee this day to meete mee, and bleſſed be thy counſell, and bleſſed be thou*, (ô bleſſed ſpirit) *which haſt kept me this day from comitting euil: For indeed as the Lord God of Iſrael liueth, who kept me from ſinning, except thou hadſt haſted, ere this ſome miſchiefe had beene perpetrated.* Take heed then that ye *quench not the ſpirit*, but cheriſh theſe ſparkling motions with the oile of obedience, and deuotion. *Griene not the Holy Ghoſt, by which yee are ſealed againſt the day of redemption*; checke not his ſecret and ſacred inſpirations, but embrace them ioyfully, maintaine them carefully, execute them effectually, if ye make ſad the ſpirit of comfort, who ſhall com-

1. Sam. 25. 32.

1. Theſ. 5.

Ephe. 3. 27

fort

fort you? say rather to it, as the peo-
Iosh.1.16. ple did to *Iosua*, *Whatsoeuer thou commandest vs, we will doe; and whether soeuer thou sendest vs, we will go.* When this good motion meeteth with a wicked person, he intreates it rudely and roughly, as *Achab* saluted *Elias*, *What hast thou found mee mine enemy?* these motions and knockes of the spirit, though for a moment they affect euen the worser sort, yet through the hardnesse of their hearts they effect nothing, as we see in *He-*
Luk.29.9. *rod, Pilate, Agrippa, Festus, Pharoah*, It wrought in *Herod* an externall reuerence to *Iohn*, in *Pilate* a confusion of iudgement, and distraction of minde; in *Agrippa* halfe a resolution to become a Christian, in *Festus* a trembling at doomes day, in *Pharaoh* a confession of his sinnes. But all this came to nothing; these motions vanished away as the morning dew, and withered as a basket full of summer-fruites, because they crossed those good motions with their wicked lusts. But the obstinacy of them all is exemplified

exemplified in *Balaam*, who wold not bee ſtaied from poſting for a bribe; though an Angell croſſed him in his way againe and againe, yea the dumb Aſſe rebuked the madneſſe of the Prophet, yet with raging and rauing, beating and threatning, kicking and ſpurning, on hee haſtned. Thus euill men trample on good counſell, quench the ſpirit, regard not conſcience, runne headlong, ouer-run reaſon, as if they were ſent in poſt to hel, they quell and ſtifle theſe holy motions, like the vnnaturall mother, which cauſeth vntimely abortion, that neuer ſeeth the Sunne: they reſiſt and repel them, like the ſtiffe-necked Iewes, who alwaies with-ſtood the Holy Ghoſt. Bleſſed is he that taketh the children of *Babilon*, (I meane the firſt motions of ſinne) while yet they are weake, and daſheth them againſt the ſtones of mortification. But thus to intreat theſe bleſſed babes, theſe ſweete motiues of the ſpirit, is greater cruelty then *Herod* executed vpon the innocent babes of *Bethlem*.

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Therefore, if CHRISTS mercies haue not mollified you, let his iudgements terrifie you: if neither of these haue touched your conscience, yet let the Gospell (which is the power of God to saluation) perswade you to open vnto him: if none of all these can intreat your inexorable hearts, yet at least let the gracious motiõs of his spirit obtaine it at your hands. For all these waies he knocketh, all these waies hee craueth entertainement. And therefore most aptly and significantly is God compared to the owner of a vineyard, who sent foure messages to his Farmers for his rent. The first whereof were sent backe empty-handed, but dry beaten: the second were wounded, and the third were killed: at last he sent his sonne, vpon this probable presumption, *They will reuerence my sonne*: when he came, they quickly concluded against him, *Come let vs kill him, and the inheritance shall bee ours.* Thus they purchased *Acheldama*, and with *Achab* they killed and possessed. This vineyard is the

Mark.12. 1.2.

the Church, the owner God, the Farmers vſurpers, the fruites are the fruites of the Spirit, fruits worthy of repentance. For them CHRIST knocketh, firſt by his mercies, but they are abuſed; ſecondly, by his iudgements, but they are miſ-conſtrued; thirdly, by his word, but that is contemned; laſtly, by the motions of his Spirit, but they are choked & ſmothered. Thus the hearts of men are locked and barred againſt CHRIST, as the gates of *Ierico* were againſt the Iſraelites, when none could goe out or enter in. O deafe men, if wee heare not: blind, if we ſee not: ſenceleſſe if we perceiue not: heartleſſe if wee rue not the diſgraces and contempts of ſo many Heralds. I beſeech you by his mercy and iuſtice, by the word and ſpirit of God to open vnto him. Ioſh. 6.

But what needeth all this buſines? ſpeake the word Lord and thy ſeruant ſhall bee whole, CHRISTS word, nay his will is the worke: who hath reſiſted his will? nature doth- The cauſe of his importunity.

nothing in vaine, much leſſe the God of nature, he knoweth of what mettal and matter we are made of, hee hath to do with ſleepy, franticke, and dead men: hee knoweth how this kind of diuell is not caſt out, but by faſting and prayer: that deafe adders are not charmed with whiſpering. The ſpirit of ſlumber is fallen vpon the ſinner as an heauy ſleepe, as when *Adam* loſt his rib, and *Iſboſheth* his head. He is lulled in the cradle of ſecurity, ſenceleſſe of miſeries, feareleſſe of dangers, impatient of awaking, inſatiable of ſlumbring. *How long wilt ſleepe ô ſluggard? yet a little ſleepe, yet a litle ſlumber, yet a little folding of the hands to ſleepe:* Inſatiable ſleeper! hee is like him, that in midſt of a tempeſt, ſleepeth on the top of the Maſt. Careleſſe ſinner! ſmite him and hee feeles it not, beate him, and hee perceiues it not. Senceleſſe ſinner! ſo that the caſe ſtandeth betweene CHRIST and ſinnefull men, as betweene a louing ſonne and his ſicke father, who laboureth with a lethargy

Sinners are ſleepers.

Pro.6.9.

Ex Aug. hom.11. quinq.hom. & ſer.60. de verbis Domini inter ſe comp.

gy. The Phyſition tels the ſon apart, that his fathers immoderate deſire of ſleepe is mortall, and therefore aduiſeth him to keepe his ſicke father waking, and by no meanes to ſuffer him to ſleepe: if he ſteale a nod, preſently to trouble and rouze him; if that will not ſerue, to pull and pinch him. After theſe inſtructions the Phyſition departeth; the ſicke man will needes ſleepe, the kind ſonne tels him, if yee ſleepe, ye dye for it; the father replyes, that he muſt ſleepe though hee die for it, and therefore chargeth him vpon his bleſſing not to moleſt him: for all this his naturall ſonne is importunate vpon him, (*Pulſat, vellicat, pungit, & pietate moleſtus eſt*) hee knocketh, pincheth, pricketh him; is it, becauſe hee loues him not? God knoweth all mankind is ſicke of ſinne. To cure this Patient, the Almighty Phyſition came downe from heauen, he deliuereth his ſoueraigne rules both curatiue and preſeruatiue, hee cryeth out, *Ariſe thou that ſleepeſt, leaſt thou ſleepe in death.*

Aegrotat humanum genus, &c.

But we haue idols eares. *Baals* Priests cryed from morning sacrifice, to euening sacrifice, but neither voyce nor answere was giuen them. Then *Elias* mocked thē, as they mocked others, *Cry aloud, cry aloud, yee Priestes of* Baal; *he is a God, either he is in his iourney, or talketh with some, or it may bee hee is a sleepe, and must bee awaked.* CHRIST hath called to vs longer and louder, hee knoweth we are men, not God, flesh, not Spirit, either walking in the way of sinners, talking of vanities, or in an hot pursuit of worldly honours, or else asleepe and must be awaked. Therefore he calleth and knocketh, but wee haue *Baals* eares, eares and heare not. The Asses of *Thuscia*, if they chance to feede on hemlock, they are oppressed with so heauy and long a sleepe, that they seeme * dead; so it fareth with secure sinners, how often would God rouse these sleepers? but in vaine, *Clamat veritas & adhuc auditur vanitas, quousq; graues corde?*) Verity calleth, but vanity wins our audience, how

* *Adeo vt rustici pellē illis detrahant priusquam excitentur Mattiol. in Herbario.*

long

long heauy-hearted, how long? (*Meritò patietur vltorem, qui noluit audire preceptorem*) he well deserues to beare Gods punishments, who will not heare his precepts: Yet the wretched sinner is not onely asleepe, but franticke too. And how entreateth the franticke his Physition? hee smites him, spits in his face and raileth at him, and defieth him, yet the Physition persecuteth the feuer, but spareth the man, knowing that when hee recouereth, hee will thanke him for his seuerity. I, *but many are dead in sinne and transgressions*, their *Conclamatum est*, is proclaimed, thrice were they called vpon by name, but they would not answere, they die liuing, their soules in their * bodies, are like *Ionas* in the Whales belly, like *Corah*, *Dathan*, and *Abiram*, who descended quicke into the graue, like Mariners, who (as *Plato* saith) are neither among the dead, nor among the liuing. These men haue need of as many deepe grones and strong cries, as CHRIST sighed, and sent out

Aug. de verbo Domini serm. 12.

Phreneticus percutit medicum, & contumelijs insectatur.

Ephe. 2. 2.

* Hence he is called σωμα *quasi* σημα *Plat. in Cratylo. In Axiaco.*

for *Lazarus*, when he had bene dead foure daies. The Lyons-whelpe after hee is newly cast, lyeth ſtill in a dead ſleepe, vntill the Sire after three dayes, with a terrible yell, and an hydeous roaring, awakens him. We are all of vs by nature ſtill borne, and dead to grace, and lye without motion, vntill the Lyon of the Tribe of *Iudah*, with the quickning voyce of his Goſpell rouſe and raiſe vs. The time ſhall come, and now is, when *they in the graues, ſhall heare the voyce of the Sonne of God, and as many as heare it ſhall liue.* Which muſt needs be (as I take it) vnderſtood of his voyce ſounding in his Word, not of the ſound of the Trumpet at the laſt day: becauſe then all ſhall heare it, but all ſhall not bee ſaued: but now none heare, but ſuch as are ſaued. Therefore hee cryeth to vs; *Come forth yee dead Lazars, leaue your ſtinking and rotten ſinnes.* Thus wee ſee a three-fold cauſe in vs, that inforceth this opportunity of our Sauiour, hee knocketh mightily and mercifully, effectually

Iſidor Etimol. l. 12. ca. 2.

Ioh. 5. 26.

effectually and affectionately; and knowing that our drowſineſſe muſt be rouzed, our frenſie cured, and our deadneſſe rayſed vp and reuiued, hee ſoundeth an alarme, and vſeth a kind of louing violence for our reformation (*Fœlix illa neceſſitas, quæ ad meliora compellit.*) Bleſſed be that neceſſity, which enforceth vs to vertue. Now woe vnto vs, if wee open not to CHRIST. If wee open willingly, we haue a reward, if vnwillingly, neceſſity is laid vpon vs. Woe, and woe againe vnto vs, if wee open not to CHRIST. For hee knocketh importunately, that his importunity may be an happy opportunity to ſaue our ſoules.

Aug. Epiſt. 45.

To this end, knocke ſtill (good IESV) at the brazen gate of our heart, knocke and ſpare not; compaſſe theſe walles of *Iericho* ſeuenty times ſeuen times; let thy Prieſtes ſound their rammes hornes, and the people ſhout amaine, that the walles of pride and diſobedience may fal to the ground. The ſtrokes of a friend are better

then the kisses of an enemy. Vexe vs for our quiet, torment vs for our health, grieue vs for our ioy, beate vs for our good, smite vs with the rod and we shall not die. Smite the rock of our hard heart with the rodde of thy word, that the teares of repentance may gush out, To the which we resigne our hearts, For thou onely art worthy to receiue honour and glory; thou onely (most blessed IESVS) art worthy to be enthronized in our soules: To thee therefore with the Father. and the holy Spirit bee all Glory, Dominion, and Thankes-giuing for euer and euer. Amen.

The

The third Sermon.

The Bride-groomes Voyce.

If any will heare my Voyce.

THere is no action without motion, no motiō without wil, no will without knowledge (*ignoti nulla cupido*) no knowledge without hearing. Therefore hearing is neceſſary, for it is the ſenſe of Diſcipline, through which, as through the beautifull gate, that heauenly Nymphe knowledge entreth into the Temple of the ſoule. *Faith comes by hearing.* They that heare not are a generation of deafe adders, that ſtop their eares againſt the voyce of the charmer, charme he neuer

Ro. 10.17.

Pſa. 58.5.

neuer ſo wiſely, worſe then guilty *Adam*, who heard the voyce of God
Gen. 3. in the garden and was affraid: worſe
1. Sam. 16. 23. then raging *Saul*, who heard *Dauids* harping and was quieted: worſe then the ſtiffe-necked Iewes, who cryed
Ex. 20. 19. to *Moſes*, ſpeake thou to vs, ſpeake thou to vs, and we will heare thee:
Mar. 6. 20. worſe then impious *Herod*, who heard *Iohn Baptiſt* gladly: worſe then
Act. 24. 25. vnhappy *Felix*, who heard *Paul* and
Act. 26. 28. trembled: worſe then irreſolute *Agrippa*, who by hearing *Paul* was, almoſt, perſwaded to become a Chriſtian. Many bleſſings are appropriated to the hearer; and as many curſes adiudged to him that will not heare.
Pro. 28. 9. *Hee that turneth away his eare from hearing the law, his very prayer ſhall be turned into ſinne:* A dreadfull doome, as appeareth by that fearefull imprecation. *Let his prayer bee turned into*
Pſal. 109. 7 *ſinne.* Heare this yee Popiſh Recuſants and tremble: Blind deuotion that ſcorneth inſtruction is turned into ſinne: as in ill ſtomacks good nutriment is turned into peccant humours.

mours. *To the pure all things are pure, but to the impure and sinner, his very prayer is turned into sinne, and that which should bee for his comfort, is to him an occasion of falling. Sal is good, but if salt be unsavory, wherewith shall it bee seasoned?* Prayer is good, but if praier be voyd of faith, which commeth by hearing, wherewith shall it bee sanctified? The light of the body is the eye: the eye of the soule is knowledge: the soule and life of knowledge is faith: the fruit of faith is salvation. But if the light, that is in thee be darkenesse, how great is that darkenesse? if thy righteousnesse be menstrous-clouts, how shamefull is thine unrighteousnesse? if thy prayer be sinnefull (ô blind Papist) then what is thy prophanesse? Therefore hee that hath eares to heare, let him heare. But what shall we heare? *My voyce,* saith CHRIST. From our duty which is to heare, proceed wee now to the obiect. CHRISTS sheepe heare his voice, but a strangers voice they will not heare.

Tit.1.15.

Mar.9.50.

Ioh.10.27.

Ver.5.

As

Aelian. var. hist. l. 2. As *Pythagoras* passed ouer the riuer *Cosa*, a voice said to him, *Salue Pythagora*, all haile *Pythagoras*. As *Thamus* sayled towards *Italy*, a voyce willed him, when hee came to *Palides*, to proclaime, that *the great God Pan was dead*. *Cedicius* was forewarned by a voyce of the comming of the *French*, vnder the conduct of *Brennus*, whereupon an Altar was consecrate to the God which spake, vnder the name of *Aius Loquitius*. *Plut. de Orac.*

Plu. in vit. Camil. *Tyaneus* was inuited into heauen, by the voyces of Virgins singing strang hymnes at his feined assumption, and saying, *veni, veni in cælum, veni*. Come, come vp into heauen, come *Tyaneus*. *Appollo* gaue many answeres in his Oracles, but out of the vautes of the earth. Of these voyces the first two came from the water, the next two from the aire, the last from the earth: being all of them the voyces of the spirit of Errour. But this voyce is from heauen, euen the voyce of him that cannot lie, and therefore how shall wee escape, if wee turne away

Euseb. cont. Hieroclem.

Heb. 12. 20

away from him, that ſpeaketh from heauen, and telleth vs nothing but the truth. Ioh.14.7.

The Prince of Romane eloquence commendeth ſweeteneſſe in *Socrates*, ſubtilty in *Lyſias*, ſharpeneſſe in *Hyperides*, ſhrilneſſe in *Eſchines*, powerfulneſſe in *Demoſthenes*, grauity in *Aphricane*, ſmoothneſſe in *Lælius*, copiouſneſſe in *Carbo*. Ech one in his kind was peereleſſe. In holy Writ wee admire an holy boldneſſe in *Peter*; profoundneſſe in *Paul*; loftineſſe in *Iohn*, compared to an Eagle: vehemency, both in him and his brother *Iames*, ſurnamed *the ſonnes of thunder*: feruency of Spirit in *Simon* the zealous. In Writers Eccleſiaſticall, among the Ancients, wee reuerence weightineſſe of matter in *Tertullian*, a gracious compoſiture of wel-mattered words in *Lactantius*; a flowing volubility of ſpeech in *Cyprian*: a familiar ſtatelineſſe of ſtile in Golden-mouthed *Chryſoſtome*; a conſcionable delightſomneſſe in Hony-tonged *Bernard*, and which not of theſe

Tul. de Orat.

Hieron.

Luk.6.25.

theſe graces in good Saint *Auguſtine*? Among our moderne Writers, who more powerfull then *Luther*? more compendious then *Caluin*? more copiouſly iudiciall then *Martyr*? more iudiciouſly copious then *Zanchie*? All theſe were rare and ſingular in their kinds. But to omit, thoſe forreigne Oratours, an hundreth *Peters*, *Pauls*, *Iohns*: a thouſand *Chriſoſtomes*, *Auguſtines*, *Bernards*; ten thouſand *Luthers*, *Caluins*, *Zanchies*, are not worthy once to bee named the ſame day with CHRIST. Theſe propheſied in part, vnderſtood in part, and ſpake as the Spirit gaue them vtterance, according to the meaſure of grace miniſtred vnto thē. They ſpake as children, vnderſtood as children, imagined as children, in compariſon of that wiſedome, which is in the Ancient of daies. *He ſpake as neuer man ſpake*, ſo purely, ſo powerfully, ſo plainely, ſo pathetically, ſo kindly, that none ſo moued affection, being ſo far from affectation, couching much Maieſty of matter in humbleſt phraſes: in ſo much,

Ioh. 7. 46.

much, *that all the people bare witnesse to him and wondred at the gracious words which proceeded from his mouth. For he taught them as one hauing authority, not as the Scribes.* Luk.4.22. Mat.7.29.

Did CHRIST speake so graciously as neuer man spake, and will ye heare so disgracefully as neuer men heard? Do you so reward the Lord for all his kindnes. ô ye fooliſh people & vnwiſe? When God spake but ten words, *Moses* quaked and trembled, when *Nehemiah* preached, the people heard and wept: when *Peter* preached, his hearers were pricked in their hearts. But where is your quaking and weeping, your wounded and bleeding hearts? Is the word of God, which is compared to a goad, now become a drone, that graceleſſe hicke-ſcorners ſhould triumph ouer it, ô word of God where is now thy ſting? No, no, *the word of God is liuely and mighty in operation, ſharper then a two edged ſword, piercing through, euen to the diuiding aſunder of the ſpirit and the ſoule.* Why then Heb.12.21 Nehe.8. Act.2.37. Eccles.12. 11. Heb.4.12.

then are the ſonnes of men no more moued with the word of God? *Dauid* tels vs. *There hearts are as fat as brawne.* *Zacharie* tels vs: *They haue ſtopped their eares, that they ſhould not heare: they haue made their hearts as an adamant ſtone, leaſt they ſhould heare the law, and the wordes ſent in his Spirit by the miniſtery of the former Prophets.* But *who is among you* (ſaith *Eſay*) *that feareth the Lord? Let him heare the voyce of his ſeruant,* To day if yee will heare his voyce harden not your hearts. The *Lacedæmonians* nightingall had a ſweete voyce, but a leane carkaſſe, a voyce and nothing elſe, verball profeſſours haue ſweete voyces, but hoarſe deeds. Their voyce is *Iacobs* voyce, but their hands are *Eſaus* hands. But CHRIST hath a ſweete voyce, and no leſſe ſweete hands; his works are as ſweete as his words. *His mouth is as ſweete things, and his hand drop downe myrrh, when he puts in his hand at the hole of the dore: His wordes are ſweeter then hony, and the hony-comb,* he is wholy delectable. So louely

Cha. 7. 12.

Cha. 50. 10

Alut.

Can. 5. 16.

Ver. 4. 5.

Pſal. 119.

louely ſweete is he, that he is loue it ſelfe, CHRIST is God, and God is loue. And how ſhould not ſweete loues voyce be a moſt louing ſweete voyce? But hee that hath not loue, though he ſpeake with the tongue of Men and Angels, is but a ſounding braſſe and tinkling ſymball. A certaine *Ægyptian* had a ſhrill voyce: ſhrill indeed. For from the promontary of *Hiſter* he was heard of *Hiſteus* (Admirall of *Darius*) being then at *Miletum*, if *Herodotus* fable not. But CHRIST hath a ſhriller voyce ſhriller indeed. *For the dead ſhall heare the voyce of the Sonne of God, and they that heare it ſhall liue.* *Herod* had a pleaſing voyce, when his flatterers ſoothed him with this blaſphemous acclamation. *The voyce of God, and not of man*: But *Herods* wretched and ſudden death proued that acclamation to be the voyces of men, not of God: for immediately the Angell of the Lord ſmote him, and he was eaten of wormes, becauſe hee gaue not glory to God: CHRISTS voice

1.Ioh.4.8.

Melpom. p.263.

Ioh.5.25.

Act.12.22.

Ver.23.

is more pleasing, for it pleased not onely men to admire it, but God also to applaud it. To his voyce the voyce from heauen gaue twice testimony, both at his Baptisme and Transfiguration: *This is my wel-beloued Sonne in whom I am well pleased, heare him*: This was the testimony of the Father concerning his Sonne, and we know that his testimony is true. This voyce concerning CHRIST, both God & man, was indeed the voyce of God, and not of man.

Mat. 3. 17.

The Angell that talked with *Zachary*, spake *Debarim tobim, Debarim nehummim*, good wordes, and comfortable words. But the words of the Angell of the great councell, are spirit and life. Man and Musicall instruments haue *vocis virtutem*, the power of a voyce, which worketh strongly vpon the senses and affections; but CHRIST reserueth to himselfe *vocem virtutis*, the voyce of power: *Dabit voci sue vocem virtutis*. The Lord sent forth his voyce, and that a mighty voyce. Is this thy voyce, *Da-*

Zach. 1. 13

Ioh. 6.

1. Cor. 14. 11.

Ps. 68. 34.

uid

uid my ſon, ſaid *Saul* to his ſubiect? ô let vs ſo ſay to our Soueraigne, is this thy voyce, IESV my Sauiour? yea it is the voyce of my beloued, ſaying, *If any will heare my voyce, I will come in vnto him.* 1. Sam. 24. 17.

Saint *Paul* had a powerfull voyce, hee ſaid with a loud voyce to a lame man, *Stand vpright on thy feete: and he leaped and walked* At the Maieſty of this voyce, the rude *Lyſtrians* lift vp their voyces, ſaying in the language of *Lycaonia: Gods are come downe to vs in the likeneſſe of men: and they called* Barnabas, Iupiter, *and* Paul, Mecury, *becauſe hee was the chiefe ſpeaker*: CHRISTS voyce is more powerfull, he is our true *Mercury*, our chiefe ſpeaker, the great Maiſter of the Maiſters of the Aſſemblies. *Hee ſpake in the mouths of all the Prophets, euer ſince the world began, He hath giuen the mouth to man. But in his owne lips grace is powred, becauſe God hath bleſſed him for euer.* For an inſtance of the efficacy of CHRISTS voyce, faſten your thoughts a while with mee on Act. 14. 10. 12 Eccles. 12. 11. Luk. 1. 70. Exod. 4. 11 Pſal. 45. 2.

Ioh. 18.6. *As ſoone as he had ſaid vnto them, I am he, they went backeward and fell on the ground.* *Iudas* came to take him with a route and rabble of Romane ſouldiers, and Iewiſh Officers: hee was fortified with both the ſwords, with the ſecular arme of *Pilates* band, and the ſpirituall power of the Phariſies: *O fooliſh man! truſt not in Princes, nor in the ſonnes of men, in whom is no ſaluation.* All theſe came with torches, and lanterns: ô blind, and blinded men. The Lanterne of the Law & Prophets is fallen out of their hands, and therefore with lights and lanterns, they ſeeke the Sonne of righteouſneſſe, IESVS CHRIST the light of the world ſhining among thē. What is the iſſue? with the breath of two ſhort words, ſweetly & kindly pronounced, (*I am he*) his armed enemies are repelled, and laid along. Where now are their torches and tapers, that they daſh thus againſt euery ſtone? where now are their terrible and threatning weapons, that they lye thus quayled, proſtrate & ſprawling

ling at the feet of one vnarmed man? yea of such a man, as darted not out a direfull and deserued *anathema* against their impiety, but briefly and meekely told them, *Ego sum; I am he:* At this word, *they went backeward and fell on the earth.* Here was a powerfull voyce. This in part was the fulfilling of the Prophesy of *Esay*, *Hee shall smite the earth with the rodde of his mouth.* The complement whereof S. *Paul* suspendeth to the end of the world, *When the Lord shall consume Anti-christ with the Spirit of his mouth.* This word, which was a word of consolation to his Disciples: *Bee of good comfort, it is I, bee not afraid:* sayd he, to his affrighted Apostles: and againe, *Why are yee troubled? and wherefore do doubts arise in your hearts? Behold it is I my selfe,* This very word is a word of confusion to his enemies.

Cha.11.4.

2.Thes.2.8

Mat.14.27

Luk.24.38. 39.

Quid faciet iudicaturus, qui hoc fecit iudicandus? Quid regnaturus poterit, qui hoc moriturus potuit? If he did this when hee was to bee iudged, What will he do, when hee comes to iudge

Aug.tract. in Ioh.

both quicke and dead? was his voyce so powerfull in his kingdome of humillity, whē he died once for the sins of his people? then how full of terrour will it bee in his kingdome of glory, where he raigneth as Prince of Saints and Angels for euer? Now he stood like a lambe prepared for slaughter in the middest of so many wolues: then shall he roare like a Lyon, and all the beasts of the field shall quake. Now hee appeared in despicable and vilde habit; then shall he stand inuested with Maiestie, attended on with millions of glorious Angels. How then shall they endure the feirceneſſe of his wrath, who now could not abide the weakeneſſe of his mercy. The good man will thinke thus: scarsely now are men able to beare one drop of his speech: who then shall susteine the thunderclap of his might? as *Iob* speaketh. Thinke of this yee that forget God; heare it yee that will not heare CHRIST. What a wounding word was that? when *Ioseph* reuealing himselfe

Caluin.

Greg. in Iohn.

Iob, 26. 14. vulg.

ſelfe to his brethren, ſayd: *Ego ſum* Ioſeph, *I am (your brother)* Ioſeph, *whom ye ſold to the* Iſmaelites, *and they to* Putiphar? But what a ſtopping word will that bee, when at the laſt day CHRIST ſhall ſay to the Reprobate: *I am* IESVS *of Nazareth, whom* Iudas *betrayed, falſe witneſſes ſlandred, the Iewes refuſed, and* Pilate *condemned?* How then will they go backeward? fall on the earth, *and* (though in vaine) *cry to the mountaines, fall on vs, and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe.* Come now Beloued, tell me, what manner of voice would ye heare? A ſweete voyce, or a ſhrill voyce? a pleaſing voyce, or a powerfull voyce? If a ſweete voyce, then hearken to CHRIST, his voyce is muſicke to the eare, hony to the mouth, a iubile to the heart? If a ſhril voyce, then hearken to CHRIST, his voyce is the Trumpet of God, to awaken the quicke and dead, a ſhout to ſummon men and Angels to iudgement. If a pleaſing voyce, then

Gen.45.3.

Reu.6.vlt.

1.Theſ.4. 16.

hearken to CHRIST: his voyce is
Ioh.3.29. the voyce of the Bridegroome: *His friends, that ſtand by and heare him, reioyce greatly, becauſe of the Bridegromes voyce.* If yee loued him, yee would verily reioyce, becauſe he ſaith vnto you: *If any will heare my voyce.* If a powerfull voyce, then heare Chriſt. His voyce ſhoke the pillars of heauen, and the foundations of the earth.
Heb.12.26 *Once more* (ſaid hee) *will I ſhake, not*
Ioel.3.16. *earth onely, but alſo heauen. Yea the Lord will roare out of* Syon, *and vtter his voyce from* Ieruſalem, *heauen and earth ſhall ſhake, but the Lord will bee the hope of his people, and the ſtrength of the children of Iſrael.* Hearken therefore (Beloued) to this voyce of CHRIST: ſo incomparable ſweete, ſo ſweetely ſhrill, ſo ſhrilly pleaſing, ſo peaſingly powerfull, and conſequently ſo diuine. For the excellency of his voyce proues the Diuinity of his nature. *Nec vox hominem ſonat, ô Deus certè:*

And now I doubt not, but by this yee haue reſolued with holy *Dauid*, ſaying

saying euery one in his soule, *Audiam quid loquatur Dominus:* I will heare what the Lord will say concerning mee: for he shall speake peace to his people, and to his Saints, that they turne not againe to folly: And so from the former clause of our duty, which is *to heare his voyce*, wee come now the latter, which is to *open the dore: If any will heare my voyce, and open the dore.*

Psal. 85. 5.

The

The fourth Sermon.

Mans Heart Christs home.

If any will open vnto me.

1 His suit.

The forme.

IN his suite, I obserue two principall things: the maner of expressing it, and matter expressed, The manner is first vniuersall, without limitation of time, or exception of person (*If any*) secondly conditionall, that is, *if hee open*, it is well, if not, hee forfeiteth the three particular promises ensuing. Euery conditionall proposition hath two parts; the first whereof suspendeth the sentence, and is called the antecedent: the second concludeth it, and is termed the consequent, Of it selfe a conditionall proposition affirmeth nothing, but all the force and truth of it dependeth vpon the connexion

Nihil ponit in esse.

connexion of the antecedent with the consequent; or else vpon some concession or presupposition, it inferreth a consequution, as for example: *If thy children will obserue my testimonies, their children shall sit vpon thy seate for euermore.* Here the certainety of the childrens succession, dependeth vpon their keeping of Gods testimonies. Psal.132.

Hence I might confute such, as conceiue no better of man then of a meere blocke, imagining I know not what forcible Drawing, because *it is neither of him that runneth, nor of him that willeth, but of God that hath mercy.* But the Scripture euery where calleth for our endeauours. Those that are saued, are elect; those that are elected, are elected in CHRIST, those that are in CHRIST beleeue: those that beleeue get faith by hearing. Hearing is required, *If any purge himselfe from these, hee shall bee a vessell prepared to honour.* Purging is required: *worke out your saluation with feare and trembling.* Cooperation with 2.Tim.2. 21. Philip.2.

with Grace is required, *If any will heare and open I will come into him:* obedience and admission is required. Yet this power to open is not of our selues, but of him, who said: *without me ye can do nothing.* Wee are able to do all things, through Christ Iesus, without whom we can doe nothing. But it is to small purpose to bee willing vnlesse God haue mercy: because none can bee willing, except hee bee called, either inwardly, where no man seeth him, or outwardly by the sound of the word, and other visible signes. To that supper *Mat.22.* neither all that were bidden, were willing to come: nor they that came, could come vnlesse they were called. They that came, may not ascribe it to themselues, because they came, being first called: they that would not come may attribute it to no other then themselues, because they were called. As they that came, had no merit of reward, why they should be called; so they that neglected to come, began their merit of punishment. All the cõmandements,

Ioh.15.5. Phillip.4. 13.

Parum est velle, nisi Deus misereatur Aug.83. quæst.quæst 68.T.4.p. 414.

mandements, exhortations, reprehensions, comminations, and conditionall propositions in Scripture, declare a duty to bee done, proue not the doing of that duty; there scope is to teach vs, what benefits ensue the doing of it, what punishments remaine for the not doing it: they admoninsh vs of our disability, and stir vs vp to prayer, that grace and strength may bee giuen vs to performe it. When God commandeth, *Do this and thou shalt liue*: or threateneth. *Unlesse yee repent, yee shall likewise perish*; or exhorteth, *Turne ye vnto me, make you a new heart:* or propoundeth conditional propositions: *If thou wilt enter into life, keepe the commandements*; *If any will open vnto me, I will come in, and sup with him*: the scope of them all is to prouoke vs to prayer, as *Ephraim* did, *Turne me ô Lord, and I shall be conuerted*; as *Dauid* did, *O Lord create in me a new heart and a right spirit.* As *Augustine* did, *Domine da quod iubes*: Lord giue me grace to do as thou commandest; then will I doe, whatsoeuer

A general rule.

Sic Aug. de correct. & gra.

whatsoeuer thou commandest. So then they that open, open by grace, they that open not, may thanke their sinnes for it.

Here would bee obserued a distinction of the calling of God, which is either operatiue, when hee both signifieth and worketh his will in the Elect: or meerely significatiue, when hee reuealeth his will to man, but forbeareth to worke it in him, for causes best knowne to his owne iustice and wisedome.

The matter of his request after our audience, required in the former Sermon, is obedience, two duties which the Sheep owe to their Sheepheard. Ioh. 10.3. *To him the Porter openeth, and the Sheepe heare his voyce, But a strangers they will not heare*, nor open vnto him: That is, not admit him, to frame themselues to his will, to obey him, to beleeue in him.

The Romish Capernites dreame of a corporall and reall receiuing of CHRIST in at their mouthes, and conueying him to their stomackes, with

*with such strength of conceit, that the Priest, when he receiueth the host stoppeth his eares, least hee heare the collision and crashing of his bones, because it is written, *Thou shalt not breake a bone of him.* The sauadges of *India* eate their enemies, whom they hate. These Popish Chanibals eate their Lord and Maister whom they seeme to honour. But in vaine doe they honour him, teaching for precepts such traditions of men: When *Augustus* heard say, how *Herods* sonne was slaughtered in the massacre at *Bethelem. I had rather* (said he) *be* Herods *swine, then his sonne.* The Romanists are not yet come to that height of inhumanity to eate their enemies: But they glory in deuouring their Redeemer: Now whether it is better to be their friend or their foe, Let the world iudge.

The house of CHRIST is foure-fold. The first is anagogicall, the Church triumphant. Heauen is the habitation of his glorious Maiesty. Blessed are those pure spirits the inhabitants

* *Digitis tum obserat aures, ne collisa crepent Christi quæ conterit ossa. Patric. Adamsonij carmen de Papistarum ineptijs* Exod. 12.

Macrob. Satur.

1

habitants of celestiall *Ierusalem*, for they see God * visiblely and face to face: we see him also, but darkly in a glasse, as it were through a vaile, euen the * grates of mortalitie: they by fruition, we by faith; they by possession, wee by expectation. Wee walke by faith, not by sight: they by sight, not by faith: faith is the ground of things hoped for. But how can they hope for that which they haue? Hope waiteth for possession, possession excludeth hope.

* *Intuitiué.*

* Can.2.9. *Per cancellos.* 2.Cor.5.7. Rom.8.24. *Tunc non erit spes, quando erit spes. Aug.*

2 His second house is Allegoricall, the Church militant, in which hee dwelleth sacramentally, by his holy ministery: *Whensoeuer two or three are gathered in his name, Christ will bee in the middest of them.*

3 His third house is corporall, the virgins wombe, where he abode nine moneths corporally. *He tooke possession of this house, and garnished his Temple, which he consecrated to himselfe. Hee safely kept his Chappell, & honoured his marriage chamber of holinesse.*

Cyp.de Nat. Christi.6.

His fourth house is morall, the heart

heart of a Christian, where hee abideth spiritually. The whole person of a good man is Gods Temple. *Know yee not, that you are the Temples of God? (Templum intras, Templum exis)* Thou (the mysticall) Temple, entrest into the (materiall) Temple. Beware (ô Temple) least thou offendest him, that dwelleth in the Temple. And so it followeth, that euen our bodies are hallowed to Gods seruice. *Know yee not, that yee are the Temples of the Holy Ghost,* Which *Clemens* amplifieth thus (ναὸς θεῖος ἄρα ὁ γνωστικὸς καὶ ἡδὺ ἅγιος, θεοφερῶν καὶ θεοφορούμενος.) Art a Diuine Temple, intellectuall and holy, conteining God, and conteined of God? Yea saith *Chrisostome*, thou art the Temple of God, thou art the true Tabernacle, thou art the habitation of the Holy Ghost. What is thy circumcision? the excision and cutting off of thy lust, What thine Altar? thy soule: what is thy sacrifice? good workes: thy fire what? the heat of compunction for thine owne sinnes, and of compassion for thy brethren:

1.Cor.3. 16.

Aug. De verbis Domini ser.16.

1.Cor.6. 19.

στρομιλογ. ἑβδ.

σὺ ναὸς θεοῦ. *&c. de spir. san. T.3.*

thy Temple what? a pure heart.

Some thinke, that God careth not for the sinnes of the body, if the soule be pure and vndefiled: holding it sufficient to worship him in spirit, who is a Spirit. But that is not so, *Ye* (your whole man, body and soule) *were bought with a price: therefore glorifie God both with your soules and bodies.* How canst thou despise thy meanest part, seeing the redemption of it cost Christ his precious bloud? Yet his principall and Princely pallace of pleasure is a deuout soule, and the faithfull heart. *All his delight is to dwell with the children of men, in whose heart: hee dwelleth by his Spirit through faith.* And as hee loued the gates of *Syon*, more then all the daughters of *Ierusalem:* so delighteth he more in the heart of man, then in all the Pauilliõs of Princes. This is the gate of the Lord, the righteous God would enter into it. *Heauen is my throne, and earth is my foote-stoole: What house would yee build vnto me*, saith the Lord? *at him will I looke, that trembleth*

Deus non curat carnis peccata. Aug.16.

1.Cor.6. 20.

Si seruum contemnis, considera pretium.

Pro.8.

Ephe.3.17

Esa.66.1.

bleth at my word. (*Quam excelsus es Domine? & tamen humiles corde sunt domus tua.*) How high art thou holy Lord? yet the humble-hearted are thy house. This sanctified soule is that goodly throne of our spirituall *Salomon*, more glorious then that of Iuory, ouerlaid with beaten Gold, It is his sweete garden, checked (as it were) and diapred with a gracious variety of fragant flowers (the fruits of the spirit) where hee solaceth his heart among the beds of spicery, and gathereth lillies. It is his stately coach made of incorruptible Cedar, whose pillars were siluer, and pauement of gold, the hangings thereof were of purple, and the midst was paued with the loue of the daughters of *Syon*. It is his persumed bride-bed, about which stand threescore valiant men of Israell When he is seated in this chaire of State, this Princely throne, this delightsome garden, this gallant coach, this perfumed bed, emparadising all his sences in contentment, hee sings this

Aug. confes.

1. King. 10.

Can. 4. 10.

Gal. 5. 19.

Cant. 3. 9. 10.

ſweet Sonnet and rare Ditty to man.

Clem.Alex. *Tu es mihi cythara, tibia & templum*) ô man thou art my Harpe, my Pipe, my Temple: my Harpe harmoniouſly ſounding, my Pipe inſpired with my Spirit: my Temple graced with my preſence, euen the glory of the Lord.

The generous Falcon with all the ſtrength of her wings flyeth after her prey, but hauing ceazed on it, feedeth onely vpon the heart. This Princely bird is Chriſt, hee tooke his flight from heauen to the Virgins womb, from her womb to the world, from the world to his croſſe, from his croſſe to his graue, from his graue to heauen againe. For recompence of which painefull flights, hee requireth of man, (for whoſe ſake he vndertooke all this trauaile) nothing but his heart: ſaying, *My ſon,*

Pro.23.26. *giue me thy heart*: my ſonne by creation, by preſeruation, by inſtitution, by redemption: giue by donation, to me by reſtitution, the heart by deuotion, thine by poſſeſſion, *my ſonne*

giue

giue me thine heart, What answere wilt thou giue him? none better, then to send him thine heart for a present, as once one Queene presented another Queene with a Diamond wrought in a Ring of Gold, after the forme of an heart, with this Poesie. *Buch. Epig. l. 1.*

Hoc tibi quæ misit cor, nil, quod posset, habebat
Carius esse sibi, gratius esse tibi.
Quod si forte tuu p(a remiseris, illa putabit
Carius esse sibi, quã fuit ante tibi.

A present poore, yet best I haue, my kindest heart I send thee,
To Princely minds a iewell braue, most welcome and most gratefull:
If you in loue again (great Queene) your deerest heart dare lend me.
The world in pride of that I deeme, as basest trash and hatefull.

Giue God thy heart, and it sufficeth. Engraue that in thy heart, which was found written in the blessed

sed *Ignatius* after his martyrdome (*amor meus crucifixus*) my loue CHRIST IESVS, was crucified. Nay rather, foraſmuch as thy heart is too meane a preſent for ſo worthy a Receiuer, offer thy ſelfe to him in an whole burnt offering. When many rich men gaue to *Socrates* many rich gifts, his poore ſcholler *Æſchines* offered himſelfe vnto him, and humbly beſought him to accept of that preſent, ſuch as it was. Imitate thou this thankefull poore ſcholler: nay imitate the religious *Corinthians*. Giue thy ſelfe to the Lord IESVS through the will of God. He requireth neither burnt-offerings, nor Calues of a yeare old. Hee is not pleaſed with thouſands of rammes, nor ten thouſand riuers of oile: but he ſheweth (ô man) what hee requireth of thee, when he ſaith, *My ſon, giue me thy heart.* Giue thy heart to him, nay giue thy ſelfe to him, who gaue himſelfe for thee. Not, that hee hath neede of thee, or thy heart. There was a time, when the Lord and owner

Sen. de Ben. li. 1. ca. 8.

2. Cor. 8. 5.

Mich. 6.

owner of heauen and earth seemed to be in so meane estate, that he knew not where to lay his head. The Foxes with their holes, and the foules of the aire with their nests, were better prouided then the Sonne of man. Then hee sent two of his Disciples to bespeake him an vpper roome in another mans house, where hee kept his last Passeouer. But now hee hath ouertaken the highest heauens, and is seated farre aboue all Powers, Principallities, Dominions, and euery name, that is named in this world, or in the world to come. Yet still his delight is to bee with the children of men, and through his spirit to dwell in their hearts by faith: to keepe with them a spirituall and perpetual Passeouer vnto the worlds end, and the heart of man is hallowed for the celebration of it. When hee sent for another mans Asse, least the owner should wonder why they led away his beast, the messengers were taught to say (*Dominus opus habet*) the Lord hath need of him. This day am I sent

Mat. 26.

Ephe. 1. 21

Mat. 21.

(the vnworthiest of ten thousand) to fetch home your hearts vnto CHRIST: but I haue no commission to tell you, that the Lord hath neede of your hearts, nay verily your hearts haue neede of him, (*Si in nobis non manserit, non ideo domum perdidit: nonit ille manere in se, qui nusquam deserit se.*) Our honourable harbinger (who is gone to prouide places for vs in his Fathers house, where are many mansions) hath not therefore lost his house and home, if he abide not in vs: he knoweth where to dwel euen in himselfe, who neuer forsakes himselfe. Purge out therefore the old leauen of malice and hypocrysie, sweepe away the dust of corruption from the house of your heart, sweeten it with the incense of holinesse, that in it, as in a hallowed Chappell, we may keepe our Passe-ouer with CHRIST in the sweete bread of syncerity.

Aug. confes.

Ioh. 14. 2. *Ante hunc conditum Deus in se habitabat, apud se habitabat, & apud se Deus est.* Lūb. Dist. 37.

If any loue not the Lord IESVS, let him be *Anathema Maran-atha.* 1. *Cor.* 16. 22. This *Anathema Maran-*

Motiues to open.

who was the direfulleſt and dreadfulleſt kind of Eccleſiaſtical curſe, when hee that ſinned againſt God with an high hand, was by the Iewiſh *Sanedrim* denounced accurſed in the higheſt degree, and deliuered, as it were, into the hands of the iuſt Iudge without any hope of pardon, the Leuites blowing their Trumpets, and all the people ſhouting *Amen, Amen.* This fearefull curſe is to be denounced againſt him that loueth not the Lord IESVS. How doth hee loue the Lord IESVS, that will not affoord him a homely lodging in his heart? *Menachem* King of Iſrael, deſtroyed the Citty *Typhſah* with all her borders, becauſe ſhe opened not vnto him. And will the Lord God of Iſrael ſpare that heart, that obſtinately holdeth out againſt him? woe vpon woe is threatned againſt *Corazid, Bethſaida,* and *Capernaum.* Thoſe Citties glittered with CHRISTS miracles, their ſtreetes ſounded and rang with his doctrine, the inhabitants were priuiledged with his familiarity.

1. The puniſhment of the obſtinate.

Quia non aperuerat. 2. *King.* 15. 10.

milarity, But foraſmuch as there was no more in them, then in *Gath* and *Askelon*, Citties of the Philiſtimes, and the vineyard was as barren as the wilderneſſe, and CHRIST was in their ſtreetes, not in their hearts, therefore woes are thundred againſt them. *The earth, that drinketh in the raine, that often falleth vpon it, and bringeth forth hearbes meete for them that dreſſe it, receiueth a bleſſing. But that which bringeth thornes and bryers, it neere to a curſe, whoſe end is to bee burned,* To whom much is giuen, of him much will bee required, The knocke of the Spirit ſhall bee ſo many bils of inditement againſt vs, if wee open not vnto him. If CHRIST had not come, ſpokē vnto vs, waited and knocked, we ſhould haue no ſin; but now we haue nothing to cloake our ſinne. Another ſpirituall doome, euen in this life, is Saint *Pauls* retaliation. *They that obey not the truth, are giuen ouer of God, to the efficacy of errour, to beleeue lies.* Euery abſurd Hereticke broaching falſe doctrine, and euery

Heb.6.7.8.

Ioh.15.22.

2.Theſ.2.20.

euery leud sinner alluring to wicked life, are gladly receiued. If the harlot tell the fooliſh yong man of her husbands abſence, of perfumed beds and daliance vntil the morning, he ſuddenly followeth her, as an Oxe to the ſlaughter, and a foole to the houſe of correction, making no queſtion for conſcience ſake. But lo! a ſingular peruerſneſſe in our nature. When CHRIST ſtandeth, knocketh, perſwadeth and intreateth, wee are very witty on the ſudden to inuent infinite excuſes: we talke trimly of fiue yoke of Oxen, of a Farme, and new marryed wiues, of bidding our friends fare-well, of burying our fathers, of our warme bed, and our childrens being with vs, of putting off our cloathes, &c. Where wee ſhould be credulous, there wee are ſcrupulous: where wee ſhould bee ſcrupulous, there wee are credulous. To conclude, at the laſt day, when CHRIST ſhall come with thouſands of his mighty Angels in flaming fire, to take vengeance of all them

Prou.7.

2.Theſ.1.

them, that know not God, and obeyed not his Gospell, then will hee say to them on his left hand; *I was harbourlesse, and yee entertained mee not: get yee from me into the fire prepared for the Diuell and his Angels.* Take heed therefore least thine arrogancy deceiue thee, and the pride of thine heart: least being full, thine heart be heaued vp, and thou begin to say, *Who is the Lord, that I should open vnto him? I know not the Lord, neither will I open vnto him, Woe, Woe vnto him, that gaine-saith his Maker.* This spirit of contradiction bee far from the child of God; rather let thy heart humble her elated thoughts, and submissiuely answere with *Abigail, Let thy seruant bee as one of thyne hand-maids to wash the feete of the seruants of my Lord.*

Mat.25.

2.Sam.25.

2.Motiue. This punishment of the obstinate worketh such a reuerend awe in the hearts of the righteous (who lay it to heart) that with *Martha* they runne out to meete CHRIST, and with the good old man of *Gibea*, aske the stranger

ſtranger Leuite. *Whence commeſt thou? whether goeſt thou? tarry not in the ſtreet all night my ſonne. And ſo hee brought him into his houſe, and gaue him prouender for his aſſes, and water to his feete.* Iud.19.

Verily I ſay vnto you, whereſoeuer the bookes of *Samuel* ſhall be reade, *Dauids* zeale ſhall bee ſpoken of for a remembrance of him. He ſet the Arke of the Lord from a priuate houſe into his owne Citty with great pompe and ſolemnity: thirty thouſand ſouldiers were choſen out of all Iſraell, and all the people reioyced, *Dauid* himſelfe danced before it. There Ioy was as the ioy of harueſt; as thoſe that diuide the ſpoyle; as of one that commeth with a Pipe to the Mount of the Lord: Had the Lord himſelfe (of whom that Arke was but a rude figure) bene perſonally preſent, he would (I ſuppoſe) haue dyed for pure ioy, As *Diagoras* of *Rhodes* yeelded vp the ghoſt in the armes of his three ſonnes, who returned all victors in one day from *Olympus*. At the watch word of *Zacharie*, *Behold* 2.Sam.6. Cha.9.

daughter

daughter Syon *thy King cõmeth to thee, &c. some cut downe branches, others stript them of their garments, and spred in his way*: those that went before, and those that came after welcomed him with an Antheme: *Osanna to the sonne of* Dauid, *blessed is he that commeth in the name of the Lord:* Osanna *in the highest heauens.* The two Disciples that went to *Emaus*, by an holy and louing kind of violence, constrained him to tarry with them. But what speake I of receiuing the Maister? his seruants in time past were kindly
Act.16.15. intreated. *Lidia* besought *Paul*, as if shee had sued for a benefite; *If thou thinkest me faithfull to the Lord, come into my house.* How glad was *Rhode*
Act.12.14. when shee heard *Peter* at the dore? she opened not the dore for excesse of ioy, but as halfe beside her selfe, she ran to and fro, with ioy in heart, and laughter in her mouth, telling good newes, *ô Peter is come! Abraham*
Gen.18.2. 3.4.5. in ciuill termes, lowly gesture, and with courteous proffers ranne to the three supposed strangers, saying:

Lord

Lord, if I haue found fauour in thy sight, go not I pray thee from thy seruant, &c. With no lesse curtesie *Lot* lodged two of them. These two Patriarches at vnawares, vnder the habite of men, receiued Angels into their houses. But alas, now a daies the Maister of the family is not in such request as then his seruants were. The Chronicles worthily brand Pope *Hildebrand*, with the blacke coale of impudency, because that man of sin, and sonne of pride and perdition, suffered his Lord the Emperour with his Empresse and yong son to dance attendance at the gates of his Pallace three daies, and that in the cold time of Winter, waiting for absolution. This Saint *Peter* would neuer haue done, who suffered not a Centurion to crouch before him. But wee (I quake to say it) permit the Lord of Lords to waite our leasure, I say not three daies, but threescore yeares, and yet we cannot finde in our hearts to open vnto him. Once this blessed Guest sent his harbengers to *Sa-*

Gen.19.1. 2.

Heb.13.1.

maria

Luk.9.32. *maria* to take vp lodging for him and his retinue. But because his face was towards *Ierusalem*, they would not admit him. So the Romish *Samaritans* refuse thee (deere Iesus) because thy face is toward *Ierusalem* and Mount *Syon*, where men ought to worship, but Anti-christ hath an eye to Mount *Gerazim*, where there fore-fathers worshipped, and so will they. The sensuall Epicure and griple worldling go out against CHRIST, as the beastly *Gergasites*, when their swine were drowned: they instantly intreat him to depart from their coasts, fearing least their swine also (I meane their vncleane lusts, and vnholy commodities) should bee taken from them; as if their graceless mouthes should vtter these graceless words: Sir, wee perceiue yee meane to visite vs, but wee thought good to preuent your paines: to bee plaine with you, you are no Ghest for *Gergasites*; your seuere lawes, and our secure liues; your rigorous rules of forsaking all, (propound to your followers)

Ioh.4.20.

and

and our couetous humors of retaining all, will neuer agree: wee like your place better then your presence. (*I, patent porta, proficiscere*) you haue your leaue, bee packing when you please. They renounce not *Roboam* with the reuolting Israelites, *What portion haue we in* Dauid? *wee haue none inheritance in the sonne of* Ishai. But with the diuels we roare out, *What haue we to do with thee,* IESV *thou Son of God? art thou come to torment vs before our time?* And as *Iob* reporteth there words, they say to God: *Depart from vs, for we desire not the knowledge of thy lawes.* Thus the worldling and profane person sing no other song to CHRIST, but *Nunc dimittis,* while the religious soule, enioying the possession of her Sauiour, chaunteth a merry *Magnificat*, and pleasant *Te Deum.* She saith to CHRIST with *Ruthes* zeale. *The Lord do to mee and more also, if ought but death diuide mee from thee*: And with *Ittai, As the Lord liueth, and as my Lord the King liueth, in what place my Lord is, there shall thy*

1.King.12. 16.

Mat.8.29.

Iob.21.14.

Ruth.1.17.

2.Sam.15. 21.

seruant be, whether it be in life or death: I, well said good soule, seeke him while hee may bee found; let him in, while hee stayeth without: heare him while he calleth, open while hee knocketh, hold him whilst thou hast him.

Hence wee see a fourefold entertainement of CHRIST. Some receiue him into house, not into heart, as *Symon* the *Pharisee*, who gaue him no kisse, nor water to his feete: some into heart, but not into house, as the faithfull Centurion, who esteemed himselfe vnworthy, that CHRIST should come vnder his roofe: some neither into house nor heart, as the swinish *Gergasites*, and Idolatrous *Samaritans*: some both into house, and into heart, as *Lazarus*, *Martha*, and *Mary*.

To abuse him prophanely is more then Papall pride, to refuse him scornefully is a tricke of a *Samaritan*, a *Gergasite*, a Deuill: to repell him churlishly is a brand of reprobation, to receiue him thankefully and intreate

treate him reuerendly, is a signe of Election. *For so many as receiued him, to them he gaue power to be the sons of God.* Therefore as thou loueſt thy ſoule, entertaine him ſpeedily with *Martha*, ioyfully with *Zache*, ſubmiſſiuely with *Cornelius*, inſtantly with *Lydia*, gladly with *Rhode*, triumphantly with *Dauid*, importunately with the two way-faring Diſciples, liberally with *Abraham*, curteouſly with *Lot*, zealouſly with his retinue and followers, with *Paans* and praiſes, with hymnes and anthems, heartily, thankfully, and dutifully with all theſe: cleaue to him inſeparably with *Ruth*, reſoluedly with *Ittai*, hold him ſtrongly with the Spouſe, who finding him, whom her ſoule loued, held him and would not let him go. So liuing, thou ſhalt dye in CHRIST: ſo dying thou ſhalt liue with CHRIST. For CHRIST is to the faithfull ſoule, both in life and death aduantage.

Ioh.1.

Cant.3.3.

Phil.1.21.

But why ſtand I vpon the obedience of reaſonable and ſanctified men?

3.Motiue. Deu.16. men? Senceleſſe creatures go before vs in this duty. *Moſes* forbad thee to ſhut thy hand againſt thy needy brother, and ſhall it bee lawfull for to ſhut thy heart againſt thine All-ſufficient Sauiour? Saint *Iohn* ſaith, *If thou ſhutteſt thy compaſſion againſt thy fellow brother, how dwelleth the loue of God in thee?* But if thou ſhutteſt it againſt thyne eldeſt brother, the firſt begotten of many brethren, how dwelleth the loue of thy ſelfe in thee? If thou loueſt thy heart, thou wouldeſt open it to CHRIST. The faithfull vnder the law, continually deſiring CHRISTS comming in the fleſh, zealouſly in their daily deuotions prayed: *O that thou wouldſt burſt the heauens and come downe.* And ſo hee did. In fulneſſe of time hee brake the heauens and came downe.

Eſa.64.1.

Zach.11.1. The Lord ſpake to the Temple: *Open thy gates ô Lebanon, and let the fire deuoure*: And the Temple built of the goodlieſt Cedars of Lebanon opened her doores to the deſtroying Romanes, and obeyed the Creators voyce,

voyce, though it were to it owne desolation. For the great brasen gate at the East end of the Temple, being surely locked, bolted and barred, of it owne accord opened in the silent time of the night, signifying that her gates and very bosome should bee opened for the fire of the *Romans* to consume it. A man would thinke (saith *Rupertus*) that the liueleſſe and senceleſſe Temple felt the power of that Imperious and Propheticall voyce, *Open thy gates of Lebanon*, which voluntary and portentous opening hapening many yeares after, *What ayleth thee* (said one of the Iewish Rabbines) *ô Temple thus strangely to open thy selfe? I know thine end will be destruction according to the Propheſie of* Zacharie. When the Angell deliuered *Peter* out of prison, they passed along by the first and second watch, and came to the Iron gate, which led to the Citty, and that Iron gate opened to them of it owne accord. In the yeare of Iubile, the Pope no sooner knocketh at the great brazen

Ioseph. de Bel. Iudai. li. 7. c. 9. 10.

Act. 12. 10.

gate of Saint *Peters* Church in *Rome* with his Siluer hammer (for Siluer tooles are wondrous engines and worke ſtrange feates at *Rome*) but preſently downe fals the gate; repreſenting Saint *Peter*, the ſuppoſed porter of heauen, and ſignifying withall how the puling ghoſts of Purgatory (forſooth) are ſet at liberty by vertue of Papal Indulgences. This is a prety ceremony to mocke an Ape. But for a truth, the Lord propheſied of *Cyrus*, that *the gates of all Cities ſhould be opened to him, and none ſhut: that Iron and brazen dores ſhould be broken before him*; which was ſpiritually verefied in CHRIST, to whom the hearts of men, diuerſly beſeeged of the Deuill, were vnlocked by faith. At the prayers of a Prophet heauen was ſhut three yeares and an halfe, and at his prayer opened againe. At the word of the Lord the earth opened and ſwallowed vp his enemies. At the reſurrection of CHRIST, the graues opened, and many deceaſed Saints aroſe and were ſeene in the holy

Eſa.45.1.

Ter.cont. Iudæos.

holy Citty. Behold the brazen gate of the Temple, the Iron gate of the Prison, the strongest gates of fenced Citties? yea heauen, earth, and graues opened to CHRIST, onely the hard and hardened heart of man remaineth inexorable, and inflexible, and will not open, I say not to a mortall Saint, a heauenly Angell, a zealous Prophet, not to a destroyer, but to a Saviour. *Ahimaaz* (said *Dauid*) is a good man, and bringeth good tydings: And IESVS is a good God, his comming is for good; for hee is guarded with the graces, and attended on with blessings. 2.Sam.18. 27. 4.Motiue.

If the woman that hucked water at *Iacobs* Well, had knowne the gift of God, and who it was that asked water of her, shee would haue becom a petitioner to him for the water of life; so I make no doubt, if we knew who it is, that saith vnto vs, *Behold I stand and knocke*, we would waite and knocke at the dore of Grace, and Mercy, that he might receiue vs into euerlasting habitations. Ioh.4.

For all his garments ſmell of myrrh, Aloes, and Caſſia, that is; of preſeruatiues, expurgatiues, and comfortatiues. If thou maiſt but touch (not handle) the hemme (not the midſt) of his garment (not his body) thou ſhalt be ſafe. He is CHRIST, annointed with the oile of gladneſſe (*Pro conſortibus, & pra conſortibus*) for his fellowes, and aboue his fellowes. The gifts and graces of his Spirit, are conueyed to vs by his vnction, hee is our annoynted King to rule vs, our annoynted Prophet to teach vs, our annointed Prieſt to ſacrifice for vs. In his Kingdome is fortitude, in his conception purity, in his birth pittie, and compaſſion. His condemnation is our abſolution, his paſſion our payment, his death, our life, his bloud is purgation, his ſacrifice, our ſatisfaction: his curſe, our bleſſing: his graue, our mortification: his aſcenſion, our glorification, he is our Ieſus, ſaluation is in his name: this name is ſweete, hony to the mouth, merry muſicke to the eare, a ioyfull Iubile

to

to the heart. He is our righteousnesse to iustifie vs, our holynesse to sanctifie vs, our wisedome to teach vs, our redemption to free vs, our exceeding great reward to glorifie vs. Feareſt thou death? he is the death of death, and the victorious triumpher ouer the graue, ô death where is thy ſting? hell, where is thy victory? thanks bee to God, who hath giuen vs victory through IESVS CHRIST our Lord. Loueſt thou life? CHRIST is thy life: the life of nature; *In him we* Gal.2.20.
liue, moue, and haue our being: hee is
the life of Grace: *When we were dead* Act.17.
in ſinnes and tranſgreſſions, he quickened
vs: hee is the life of glory, he is the
reſurrection and the life; *Who ſo beleeueth* Ephe.2.1.
in him, ſhall not die eternally. He is Ioh.11.
the way, the truth, and the life. (*Via ſine*
deuio, veritas ſine nubilo, vita ſine termino) the way without wandring, the truth without ſhadowing, life without ending: (*Via in exilio, veritas in conſilio, vita in præmio:*) The way in our perigrination, truth in deliberation, life in remuneration: the way whereby

whereby our pathes are directed; truth whereby our errours are corrected; life whereby our fraile mortality is eternized. It was well said of
2.King.5. *Naamans* seruants to their Maister: *Father, if the Prophet had commanded thee a great matter, thou oughtest to haue done it: much more when he saith onely, go wash thee in Iordan seuen times and be cleansed:* So (my brethren) if the Lord IESVS had not demanded, as he doth, suppliantly: but commanded, as he might, Imperiously, I say some great matter, euen the laying downe of your liues, yee ought to haue done it: how much more when he saith, *Open vnto me, and bee saued?* He opened to thee the parlour of his
Esa.26.20. prouidence to protect thee; *Come in* (saith he) *my people, come in, vntill this tempest be ouerpast:* He opened to the house of *Dauid*, to enfranchise thee in the common-wealth of Israell, *Hee*
Reu.3. *openeth, and none shutteth: hee shutteth and no man openeth:* Hee openeth to them the mysteries of the Kingdome
Luk.11. of heauen, by the key of knowledge,

ledge, to make thee wise to saluation: hee opened to thee his tender side to ransome thee, he opened to thee the gates of heauen to glorifie thee. Open therefore to him, that opened to thee (*Quantulum compendij est, si grato benefeceris? vel dispendij si ingrato? If yee do good to them, that doe good to you, what thanke haue yee? Publicanes and sinners do so also.* *Tert. de pæn.* Mat. 5.

Many and grieuous abhominations are committed in the land; the transgressours haue offended, the transgressours haue grieuously offended, and yet with full mouthes they vaunt, that CHRIST is in their hearts to liue and dye for him. The dissembling harlot had entertained new guests (for her louers are new, or naught; like fish, which after a day or two begin to stinke) seeing her old acquaintance dancing attendance at her dore, smoothly fawneth on him with (*Quid hic stas, mi Phædria, cur non recta introibas?*) What? stand you at dore like a stranger? come in and welcome. Such is the impudency of many *Lenæ amator quasi piscis est, nequam est, n si recens sit. Plaut.* *Teren.*

many Professours: new acquaintance is admitted, and CHRIST excluded: yet the hypocrite would seeme as desirous of him as euer *Laban* was of *Abrahams* seruant, whom he curteously inuited. Gen.24. *Come in thou blessed of the Lord, why shouldest thou tarry without? I haue made ready myne house.* But be not deceiued: God is not mocked: CHRIST IESVS is iealous, and can abide no corriuals. Hee was conceiued in a wombe, where neuer child was conceiued; hee was interred in a tombe, where neuer man lay; and lodgeth in a heart, where no sin lurketh. Therefore ô man he roundeth thee in the eare, and asketh thee as *Iehu* did 2.King.10. *Ionadab, Is thy heart to me, as mine is to thee?* If yea, then *I will come in vnto thee, I will sup with thee, and thou shalt sup with me.* Thus we are come to the third generall head of this Scripture, which is the promise.

The

The fifth Sermon.

The blessed In-mate.

I will come in.

ARguments drawne from large promises of good things, are mighty motiues euen to the best natures. Fauours as fetters to binde vs to our benefactors: great gifts are little Gods, able to perswade the hardest heart, Saint *Peter* had his hand on his halfe-penny when hee remembred CHRIST, what he and his fellowes had done for him: *Maister, we haue forsaken all things, and followed thee, what shall we haue?* But tell me (good *Peter*) what is this All, which thou forsakest? forsooth a silly cocke-bote, a few rotten nets, and a fishers trade. This

5. His promise.

Capiuntur munere Diui.

Chrys. T. 2. pa. 536.

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This all was all he hoped ſhould bee regarded, and yet for this, almoſt nothing, he expected to be rewarded.

For the better opening of this firſt promiſe, three queſtions would bee reſolued: Firſt, how, and in what ſence CHRIST entreth into vs: ſecondly, what be the tokens of his entring: thirdly, what are the benefites and comforts of his entrance.

1 The comming of CHRIST is propper, or figuratiue. In propriety of ſpeech, hee is ſaid to come in his humane nature, which was either his firſt comming, when hee tooke our nature, and then hee came in the deforming fleſh in humility: or his ſecond comming in iudgement, which ſhall be in glory. Figuratiuely, in reſpect of his God-head, hee came onely by his forming ſpirit, by his informing word; by his conforming Sacrament. In this ſence hee commeth and departeth, not locally, Mal. 3. *(For he is God, and is not changed)* but in the outward or inward giſts, and effects of his ſpirit. Hee departed from

from *Dauid*, when for a time he was depriued of the sense of his mercies, that for very anguish of soule he roared out, as one forsaken. *Why art thou so farre (ô God) from my helpe, and the voyce of my complaint?* Yet still God is first in comming, and last in departing, neuer forsaking vs, vnlesse hee bee forsaken of vs. Corporall substances are in one place locally and circumscriptiuely: incorporiall created substances, neither locally nor circumscriptiuely, but definitiuely: God the creating substance is euery whit, in euery place: neither locally nor circumscriptiuely, as Corporall substances, nor definitiuely, as Angels, but repletiuely, replenishing by his Essence euery place, hee is euery where by his Essence, in heauen by his glory, in his Saints by his grace, in CHRIST Hypostatically, perfectly, and by personall vnion. God is is in himselfe as α and ω, the beginning and the ending: in the world as the Maker and Gouernour: in Angels, as delicacy and beauty; in his Church

Primus in accessu, vltimus in recessu.

Substantia creatrix.

Iouis omnia plena.

Col. 2. 9.
Ioh. 1. 16.

Church as an housholder in his family: in the soule, as the bride-groome in his marriage chamber: in the righteous as an helper and protectour: in the reprobate, as feare and horror. But here consider with mee in what measure, and in what manner, by what meane CHRIST is in the Saints.

The measure.

He is in all his Elect equally by the grace of adoption, but not equally by the gifts of his Spirit. *Abraham* gaue

Gen. 35. 5. 6.

gifts to the sons of his Concubines and sent them away, but vpon *Isaac* he bestowed all his goods. Old *Israel*

Cha. 37. 3.

was a kind father to all his children, but for *Ioseph* his dearling hee made a coate of diuerse colours. *Ioseph* sent

Cha. 43. 34

good dishes to all his brethren, but *Beniamins* messe was fiue-times as much. Our Lord IESVS loued all his Apostles, yet *Iohn* by an excellency is called the Disciple, whom IESVS loued. All the lights and lampes of heauen are placed in the firmament, all bright, all shining, all goodly celestiall bodies, yet there is one

Ioh. 13.

glory

glory of the Sunne, another of the Moone, another of the Starres. So is the condition of the faithfull. The Lord our God embraceth all his children with the loue of Adoption, but adorneth not all alike with an equall measure of the gifts and graces of his Spirit. Some rare Saints are his *Isaacs*, their fathers ioy; his *Beniamins*, whose messe is fiue times better then their brethrens; his *Iohns*, singularly beloued: some are Starres, some Planets, some glorious and resplendent as the Sunne in the firmament of the Church. The Iewes at there Passe-ouer had euery man a Lambe according to the house of his fathers, a Lambe for an house; and their allowance of Manna, was a gomer for a man. But the Lord in the distribution of his Talents, carieth (still a liberall) not alwaies an equall hand. To some hee giueth more, to some fewer morall and intellectual vertues, and outward gifts, as he hath measured to euery mā. Yet all are equally his children by Adop-

Magis & minus non tollunt substantiam.

μέτρον. Ephe. 4. 8.

tion, all equally Saints by calling, all equally members of CHRIST, all equally entereſſed in the promiſes of mercy, and the eſſentiall, though not the in-accidentall ioyes of heauē. The more ſanctified hath no more intereſt in the merits of CHRIST, then the leſſe ſanctified. For albeit ſanctification admitteth degrees and a certaine latitude, yet iuſtification doth not. This iuſtifieth *Luther* (howſoeuer his aduerſaries ſnarle at him) for ſaying that all of vs are as holy as the Virgin *Mary*, or any other Saint how great ſoeuer, and ſo we are; not in life and manners, which elſe-where he calleth *Actiue holineſſe*, but in *Paſſiue holineſſe*, which is the grace of Adoption.

In Euang. de Beat. Maria.

Gal. 5.

Vſe. The conſideration of this moſt wiſe diſpenſing of Gods good gifts ſhould moue vs to thankfulneſſe to God the fountaine of goodneſſe; to meekeneſſe of Spirit to our inferiours, remembring, that we haue nothing which wee haue not receiued: and therefore why ſhould wee boaſt

an

and looke bigge vpon our Christian brethren, as if wee receiued them not? All stand at the liberallity of him, who diuideth to euery man as seemeth good in his eyes. Lastly, it teacheth vs to quench the spirit of enuy, when others are conferred to vs, or preferred before vs, Let vs glorifie God, who being rich to all, yet indebted to none, giueth such gifts to the sonnes of men: let vs rather wish with *Moses*, that all the pe ple could Propheſie. *Doth the spirit* (of God) *that is in vs, lust vnto enuy?* If wee reade this verse (as some doe) with eleuation of voyce, it maketh a negatiue, This is not the perswasion of that good spirit, whose motions wee should follow. Pronounce it depressiuely with a falling sound, and then it affirmeth, mans corrupt nature is prone to enuy, but the good Christian will striue against it. Howsoeuer ye tune it, it is a direct text against our sinnefull enuying at our betters. Thus God is in vs as the Iam.4.5.

moouing and conseruing efficient, as the exemplarie and finall cause, not as the formall or materiall cause of man, as the fond *Manichees* dreamed, who imagined, that by reason of this inhabitation of the spirit, man came *ex traduce Dei*, and so is partaker of Diuine nature and Essence.

κατοικοῦντος not κατοικοῦντος

The residenciary is CHRIST: his manner of residing is not as a Sojourner in an Inne for a night, but as an owner hee dwelleth in vs. *If any loue me, he will keepe my word, and my Father will loue him, and we will come vnto him, and will dwell with him.* Ioh. 14. 23. The place of his abode is the heart, the instrument of this coniunction is faith. CHRIST *dwelleth in our hearts by faith.* Ephe. 3. 17 As the branch claspeth about the vine, so wee by faith embrace CHRIST. The branches suck moysture and sap from the vine, so we pertake from CHRIST his sweetest influences; as illumination in the minde, inspiration in the will, whose fruits are sanctification in this life, and glorification in the life to come.

Faith

Faith therefore remembring the watch-word of the Spirit, *holdeth fast that which she hath, that none take her Crowne from her*: and warily looketh about her, least any * defraude her of her prize. She knoweth that *who so abideth in* CHRIST, & CHRIST *in him, the same bringeth forth much friute. but without him wee can doe nothing. Hee is the Vine, wee the branches.* Of this happy coniunction wee haue a double assurance, the assumption of our nature vnto the God-head, and the record of CHRISTS Spirit in our hearts. Therefore as *Eliseus* went vp into the Chamber, spread himselfe vpon the dead child, applying his face to the childs face, his hands to the childs hands: so faith climeth vp to the Crosse of Christ, stretcheth her selfe vpon her crucified Sauiour, applying her defiled lips to his gracious lips: her harmefull hands to his innocent hands, her sinfull side, to his bleeding side: shee diueth deep in his wounds, and with *Thomas* cryeth out, *My Lord, and my*

Reu.3.11.

καταβραδεύειν.

Col.2.18.

Ioh.15.4.5

Tert.de Resur.carnis.

2.King.4.34.

God: shee peruseth all the particulars of his passions; his gaping and gastly wounds, his blood streaming downe to the earth, his head hanging downe to kisse her, his armes displayed to imbrace her, his side opened to pitty her, his whole body tormented to redeeme her. Shee fasteneth him in the Altar of her heart, who for her was fastened on the Altar of the Crosse. Then shee wringeth her hands, shaketh her head, beateth her breast, baptizeth her sorrowfull soule in the teares of repentance. shee sigheth and saith, *Behold, how hee loued me.* Thus Christ dwelleth in vs actiuely by his Spirit, instrumentally by faith, we in him passiuely, demonstratiuely by charity. *He that dwelleth in charity, dwelleth in God.* Lastly, Christ commeth to vs, by his preuenting grace: as here, by his standing, knocking, entreating, and promising: hee commeth also by his following grace. *If any man (saith he) loue me, he will keepe my word, and my father*

will

wil loue him, & we wil come in vnto him, and we will dwell with him. In all theſe kinds, in all this kindneſſe Chriſt commeth to vs. But (alas) the courſe of his entertainement, is courſe entertainement, the kind and manner of receiuing him, is vnkind and vnmannerly receiuing him. Ah that men through weakeneſſe of ſpirit ſhould bee ſo ignorant, as not to know, or by wickedneſſe of the fleſh ſo vnthankefull, as not to acknowledge, or through ſome other corruption of nature, ſo malicious, as not to welcome ſo worthy, ſo gracious, ſo bleſſed a gueſt.

2

But when ſhall theſe things bee? and what is the ſigne of his comming? *As many as are led by the Spirit of God, are the ſonnes of God.* Now they are led by the ſpirit, who by the ſpirit mortifie the deedes of the fleſh: they mortifie the deedes of the fleſh, who dye to crucifie their carnall luſts, and liue to righteouſneſſe: mortification of ſinne is a true token of Chriſts dwelling in vs. which

Rom. 8. 14.

Ver. 8.

God: shee peruseth all the particulars of his passions; his gaping and gastly wounds, his bloud streaming downe to the earth, his head hanging downe to kisse her, his armes displayed to imbrace her, his side opened to pitty her, his whole body tormented to redeeme her. Shee fasteneth him in the Altar of her heart, who for her was fastened on the Altar of the Crosse. Then shee wringeth her hands, shaketh her head, beateth her breast, baptizeth her sorrowfull soule in the teares of repentance, shee sigheth and saith, *Behold, how hee loued mee.* Thus Christ dwelleth in vs actiuely by his Spirit, instrumentally by faith; we in him passiuely, demonstratiuely by charity. *He that dwelleth in charity, dwelleth in God.* 1.Ioh.4. Lastly, Christ commeth to vs, by his preuenting grace: as here, by his standing, knocking, entreating, and promising: hee commeth also by his following grace. *If any man* (saith he) *loue mee, hee will keepe my word, and my father* Ioh.14.23. will

wil loue him, & we wil come in vnto him, and we will dwell with him. In all these kinds, in all this kindnesse Christ commeth to vs. But (alas) the course of his entertainement, is course entertainement, the kind and manner of receiuing him, is vnkind and vnmannerly receiuing him. Ah that men through weakenesse of spirit should bee so ignorant, as not to know, or by wickednesse of the flesh so vnthankefull, as not to acknowledge, or through some other corruption of nature, so malicious, as not to welcome so worthy, so gracious, so blessed a guest.

But when shall these things bee? 2
and what is the signe of his comming? *As many as are led by the Spirit of God, are the sonnes of God.* Now they are led by the spirit, who by the spirit mortifie the deedes of the flesh: they mortifie the deedes of the flesh, who dye to crucifie their carnall lusts, and liue to righteousnesse: mortification of sinne is a true token of Christs dwelling in vs. which

Rom. 8. 14.

ver. 8.

P. Mar. Bez.

mortification is a strong resistance, & holy violence against our fleshly lusts, intending, and contending to infeeble, and at length extinguish the force of our depraued nature.

This violence is lawfull, because it is in our owne defence: for either we must mortifie sinne, else sinne will mortifie vs. Sinne is, *inimicus blandus*, a fleering enemy before the action: *dulce venenum*, sweete poyson in the action: *pungens scorpio*, a stinging serpent after the action. It is to the soule, as the vnruly Elements, fire and water are to the body: nay much worse. For fire and water are good seruants, euil maisters. But sin is good neither bird nor egge, neither in one degree nor other.

Coop. in Ro.

The dying man moueth but very little, the dead man nothing at all. So it is with the spiritually dead to sin. The more he is spirituall, & the more degrees he hath proceeded in sanctification, the weaker in him are the motions and lusts of the flesh. Extoll him to the skies, he is not vaine-

glorious;

glorious; diſgrace and villifie him, he is not puſillanimous: preſent to him pleaſant obiects, hee is not tickled with delight: offer him hard meaſure, and harſh vſages, the more hee is mortified, the leſſe is hee grieued. In all theſe things the mortified Chriſtian is like a deafe man, that heareth not, and as one that is dumbe, ſo openeth hee not his mouth: hee reioyceth in nothing, but in the Croſſe of IESVS CHRIST, wherby the world is crucified to him, and hee to the world. Behold in this mortified creature & walking coarſe, his mourning weede, his contrite ſpirit, his humbled heart, his melting eye, his wayling voyce. All theſe are but pledges of the ſpirit of Conſolation. Now whence trow yee is all this humiliation? meerely from the Spirit of CHRIST. As the beaſts which by the old law were ſacrificed to God, were firſt ſlaine by the knife of the Leuite: ſo our affections, before they can bee preſented as acceptable ſacrifices to CHRIST, muſt firſt bee mortified

mortified by his Spirit. *If by the Spirit yee mortifie the deedes of the flesh, yee shall liue.* Rom. 8. 13. O happy death, that estrangeth our hearts from the world: welcome is this mortification of the flesh, which is the next step to the viuification of the spirit. In this regenerate estate and spirituall disposition, the flesh like the house of *Saul* 2. Sam. 2. dayly decreaseth, and the Spirit, like the house of *Dauid* daily increaseth in strength and fauour with God and man.

Here obserue a notable differenee betweene the spirit of truth and the spirit of errour. Gods methode is like that of the Bride-groome, who kept his best wine for the last seruice, Ioh. 2. 10. First hee propounds and propines to vs the cup of his Crosse, which euery one must beare. Mat. 27. 39 Mat. 10. 38. In the end he turnes our Crosse into a Crowne, which the Conquerour shall weare. Reu. 2. 10. Sathans methode is like that of ordinary feasters, who at first brings forth good wine, and when men haue well drunke, then that which is worse. So Sathan

Sathan first delighteth, so deceiueth, at last destroyeth. Whereas God first humbleth, then exalteth; first killeth, then cureth. Hence the Fathers set downe a good rule: *A tristibus semper sed necessarijs inchoat Deus, deinde ad hilariora progreditur, &c. God euer beginneth at necessarie discontentments, and so proceedeth to things more pleasing, saying: I will smite, and I will heale: I will kil, and I wil make aliue. He saith not I will first make aliue, and then I will kill.* But first hee plucketh vp and then planteth: first hee ouerthroweth, and then buildeth: first hee mortifieth our earthly members of sinne, then he quickeneth our inward man to grace. Saint *Augustine* illustrates this in examples of *Ioseph* (*Incipit à vinculis ferreis, finit ad torquem auream:*) *Who began at the iron chaines of* Putiphar, *the Gaoler, but ended at the golden chaine of* Pharaoh *the King. Daniell* beganne in the Lyons denne, but ended in a Princely throne: *Mardochai* at the first sate in the gate among beggars, but in the end was

Orig. hom. 1. Ier. T. 1. p. 576.

Ier. 1. 10.

Gen. 40. 3.

Ge. 41. 42.

was adorned with the Kings ring and rayment, and mounted on the Kings horse. So truely may the sanctified man say, *Perijssem, nisi perijssem*: Wee cannot be honoured, except first wee bee humbled: wee cannot be sanctified (which is the life of the Spirit) except first wee bee mortified (which is the death of the flesh.) Therefore mortification is the first signe of CHRISTS presence.

2 Secondly, where this Spirit of CHRIST is, there is liberty, strong affiance, and godly boldnesse, because wee haue not receiued the spirit of bondage to feare, but the Spirit of Adoption, whereby wee cry *Abba Father*. From hence ariseth a certaine mutuall enter-course betweene CHRIST and vs: hee graciously conferreth with vs by his word, wee sweetely with him by deuout prayer: wee walke with God like *Noah*, wee talke with him as *Abraham*, wee are priuiledged with many friendly and familiar apparitions, as the Prophets and Patriarches. O that all our thoughts

thoughts, words, and workes, were ſuch, as become ſo great a preſence.

Thirdly, this ſpirit is the ſpirit of conſolation, yet teacheth vs to mourne. It * *ſendeth out ſighes and groanes which cannot be expreſſed. Bleſſed are they that mourne, for they ſhall bee comforted.* The teares of repentance were as bread to ſtrengthen *Dauids* heart, his wine to glad his ſoule, his oile to cheare and cleare his cloudy countenance, his teares were his food day and night. If our darkneſſe be light, how great is that light? If our care bee comfort, if our ſorrow bee ſolace, if warre with our ſinnes bee peace with the God of the Saints, if the death of the fleſh be the life of the Spirit, if whole vallies of ſobs and ſighes bee the effects of the ſpirit of conſolation, then weep to laugh, mourne to bee merry, ſigh to ſing, dye to liue. Bee of good cheare (all yee mourners of *Syon:*) *Bleſſed are they that mourne, for they ſhall be comforted.* If any aske vs as the King of *Perſia*, did *Nehemiah*, *Why*

3

*Cauſaliter. Rom.8.27.

Nehe.2.3.

is

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thoughts, words, and workes, were such, as become so great a presence.

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*Causaliter. Rom.8.27.

Nehe.2.3.

is your countenance cast downe, seeing you are not sicke? this is nothing but sorrow of heart. We answere with *Nehemiah*: *VVhy should not our countenance be sad, seeing the Citty and house of the Sepulchers of our father lye wast, and the gates thereof are burned with fire?* Obstinacy, Impiety, & Impenitency, like so many intestine *Rabsaces*, *Nabuchadonosors*, and *Holophernices*, ruinate our soules, the Temples of God, neither is there in vs any powerfull vertue of humility, or sanctity, no repenting, or relenting spirit, neuer a *Iesus* of *Iosedech*, neuer a *Zorobabell*, neuer an *Ezra*, neuer a *Nehemiah* to repaire these breaches, Why should not our countenance be sad? *The flesh lusteth against the Spirit, & the Spirit against the flesh:* the law of our members countermands the law of our mind: the good that we would wee do not; the euill that wee would not, that we do: wretched men who shall deliuer vs from this body of death, and why should not our countenance be sad? The Articles of Religion

Hieron. Epist. ad Abigauen.

gion are turned into Particles of policy, ancient singleneſſe into newfound and now fond ſingularity, religious walking into idle talking, ſubſtantiall practizing into verball profeſſing of the Goſpell: and why ſhould not our countenance be ſad? the Malt-worme and blow-boule drunkard glorieth in his ſhame. (*Qui plus biberit, fortior putatur: adiuratum per Regem frequentius non bibiſſe, accuſationis materia eſt*) He is a tall fellow that drinketh profoundly: but hee is none of *Ceſars* friends, that will not carouſe to the health of his king Pride, that daring ſin of pride, when will ſhee hang downe her head like a bul-ruſh? Nay fye vpon her, impudent ſinne, we haue ſpit ſeuen times in her face, and yet ſhee bluſheth not: nay ſhee is proud, becauſe ſhee is ſo proud with her loftly looks and high aſpiring turrets ſhe ouer-toppeth the Cedars of Lebanon and threatneth the Clouds. The children of Lucifer, the transformed and deformed monſters of theſe daies, ſtaunt it in their gallantry

Hiero. in Tit. c. 1. Habebitur aliquando ebrietati honos, & plurimum meri cepiſſe, virtus erit. Sen. de Benef. l. 1. ca. 10.

gallantry beyond the rate of their liuings, the state of their callings, and the rule of our lawes: and should not our countenance be sad? O that a fountaine of teares were giuen to myne eyes, that night and day I might weepe for myne owne sinnes and the sinnes of my people. These teares are such oratours, that they perswade by silence, conquer by complaining, ouercome by yeelding, and command by intreating. But what an vncouth contradiction is this? *Blessed are those that weepe, for they shall laugh.* Luk. 6. What agreement is there betweene mourning and mirth? Yes, these sighes, these groanes, these teares, are the choice loue-tókens of our Bride-groome CHRIST.

quæ noua antiphrasis hæc? Aug.

3

The third signe of his presence is a true sence of sorrow for his absence: when the soule hath a sence of his grace, she acknowledgeth his presence: when shee feeleth not the good motions of his Spirit, then she complaineth of his absence: thus the

Ber. cum gratiam sentiat, præsentiam agnoscit.

the Lord forsaketh euen his deareſt children in part for a time, but neither totally nor finally, For ſo he promiſed, *I will not leaue thee, nor forſake thee.* And leaſt any in weakeneſſe or conſcience of his vnworthineſſe, ſhould except againſt this promiſe as plight to *Ioſhua* perſonally, the Holy-Ghoſt extendeth it, and applyeth it to all the faithfull generally. *Heb.* 12.5. *Whom hee loueth hee loueth to the end*, yea he will ſhew vs more good at the latter end: wee may boldly caſt the gauntlet of defiance to our proudeſt enemie, that beares a head, Who ſhall ſeparate vs from the loue of God? ſhall anguiſh, nakedneſſe, the ſword, perſecution, &c. I am perſwaded that neither heigth nor depth, Men nor Angels, things preſent, or things to come, life nor death, ſhall be able to ſeperate vs from the loue of God in CHRIST IESVS. Yet in part and for a ſeaſon he leaueth vs, when he forbeareth either to aſſwage or remoue our croſſes. This made the Lyon of the Tribe of *Iudah* to

Ioſh. 1.

Rom. 8.

roare. *My Father, my Father, hast thou forsaken me?* sometimes he leaueth vs a little to our selues: then *Ezechias* will vaunt of his treasures, then *Dauid* fals in adultery, *Noah* into drunkennesse, *Peter* into disloyalty and flat apostacy: sometime by his hiding his graces, and remouing all sence of spirituall ioy. Then *Dauid* fell into a fearefull fit, as a man forlorne, and as if God had cast him away as a stone out of a sling for euermore. Psal. 77. *Will the Lord absent himselfe for euer? and will hee bee no more entreated? what, is his mercy come vtterly to an end? hath God forgotten to bee gracious, and is his compassion shut vp in euerlasting displeasure?* But plucke vp a good heart, the soule is in the body of him that hath the falling-sicknesse, euen when hee swooneth, though hee breath not, and his pulse beate not: so the spirit of Grace is still in the faithfull heart, though it exercise not so sensiblely his wonted actions and motions: like the sparkles vnder the ashes, though it flame not,

not. As *Iohn* said of CHRIST: *There is one in the midst of you, whom yee know not*: so the spirit of comfort is in the midst of thy heart, though thou feele it not: When thy fit is ouer-past, thou confessest with *Iacob*, when hee awoke from his dreame, *Surely God was in this place, and I was not aware of it.* The cause of this estranging himselfe is sometime apparant, sometime secret, alwaies iust: first we knew not our former felicity, vnder-valued the priuiledge of his presence, and set it light: thinking that God was enamoured with vs, that vnlesse he fed our fancies, and humoured vs in euery thing, wee might safely displease him; his familiarity bred contempt in vs, else presuming and priding vs of his presence: secondly, we began to dispise our fellowes, as being lesse acquainted with, and accustomed to his holy familiarity: but the greater grace God blesseth vs withal, the greater triall he sendeth, and the richer the booty is, the more will the Deuill bend his force to rob vs of it.

Ioh. 1. 26.

Gen. 28. 16

Præsentia est delicata & minimis offenditur Ber.

Therefore the more a man receiueth the more hee ought to humble himselfe: thirdly, perhaps wee slacked our zeale, abated our diligence; our prayers were colder and rarer then in time past, our exercises of piety and charity were intermitted, and our first loue was lost: fourthly, or may be, we thought in our hearts, as *Peter* said: *It is good to bee here, let vs build vs Tabernacles*, and pitch our pauillions in this territory of teares. Therefore hee departeth for our admonition, and returneth for our consolation; that wee may desire him more heartily, seeke him more carefully, finde him more ioyfully, hold him more faithfully, entreate him more reuerendly. By these schoolings, and beneficiall wants, our prerogatiues and priuiledges are more highly esteemed, the swelling and predominant humor of pride is emptied, our dull and dying deuotion is reuiued, CHRISTS worth better valued; our brethren more respected, our hopes and hearts raised

vp

vp to more truſty treaſures in heauen. Of purpoſe he adiourneth his comming, to teach vs (*carendo magis quàm fruendo*) the price of his preſence, and to requite his delay with a larger lone of ioy (*O dulciſſime* IESV, *ſi adeò dulce eſt flere pro te, quàm dulce erit gaudere de te*) If there bee ſuch ioy in weeping for thine abſence, what a Iubile will it bee to enioy thy preſence? The vertuous ſoule frankly confeſſeth, that ſhee is loue-ſicke for CHRIST. CHRISTS loue Cant. 5. 7. is her languor, yet in it doth ſhe liue: CHRISTS loue is her life, yet in it doth ſhee languiſh. Shee liues a dying life, ſhee dies a liuing death. *Tell my beloued* (ſaith ſhe to the daughters of *Ieruſalem*) *that I am ſicke of loue.* Happy languiſhment of loue, bleſſed infirmity of a louer! This ſickenes is not vnto death, ô that I might euer languiſh with *Lazarus*, ſo that his two ſiſters would ſay to IESVS; *Lord* Ioh. 11. 3. *behold, hee whom thou loueſt is ſicke.* Thus the righteous ſoule obſerueth diligently, and keepeth a true Kalen-

der of the departings and returnings of her Sauiour, whereas wicked persons take no knowledge of them, like *Lot* in his wine, who perceiued not his daughters, neither when they lay downe, nor when they rose vp. Shee bewayleth his departing, but triumpheth and congratulateth his returning; verifying the saying, *For a moment I haue thee forsaken, but with great compassion will I gather: for a little while hid I my face from thee, but in mercy will I haue compassion on thee, saith the Lord thy Redeemer. His anger endureth for a little while, but in his fauour is life: heauinesse may continue for a night, but ioy commeth in the morning. They that sow in teares, reape with ioy, they that went out weeping carrying precious seed, came home reioycing, and brought sheaues with them.* For proofe whereof, wee haue a notable example in the Acts and Monuments of our owne Church. One *Robert Glouer* by name, a Gentleman by birth, a Lawyer by profession, a Martyr by his death: was condemned to bee

Esa. 54. 7. 8

Psal. 30. 5.

Psal. 126. vlt.

be burned for his faith, while he was in priſon, hee was bereft of all ſweet feeling of the ſpirit; whereof hee made a pitteous complaint to certaine brethren, that viſited him; who aſſured him from the truth of Gods promiſes, that howſoeuer he ſeemed in a manner forſaken for the preſent, yet in due time hee ſhould before his death bee reſtored to the ancient ioy of the Spirit. And becauſe they were aſſured of this truth, grounding themſelues vpon the neuer fayling promiſes of God, the night before his ſuffering, they entreated him, that when the ſpirit came, by ſome ſigne or other hee would acquaint them with it, for their preſent comfort, and future inſtruction. And ſee now a wonderfull worke of God. The morning came, and in the morning his ioy ſaluted him with a merry good morrow. For as he was going to the place of execution, ſuddainely ſuch a ſtreame of ſweetneſſe drenched his heart, and ſuch a power of the Spirit repleniſhed his ſoule, that

hee cryed with a loud voyce, *Hee is come, hee is come, he is come*: to the astonishment of the multitude, the comfort of his friends, and the vnspeakeable ioy of his owne soule. Go to now, examine your selues, proue your owne selues. *Know yee not, that* CHRIST IESVS *is in you, except yee bee reprobates?* Mortification of your sinnefull flesh, a mutuall entercourse betweene CHRIST and your soules, and sence and sorrow for his absence, a care to recouer him, ioy in possessing him, with a wise iudgement in spirituall desertions, are infallible tokens, that CHRIST is entred thy soule, and dwelleth in thine heart by faith.

2.Cor.13. 5.

3 And so wee descend to the benefits of his comming. When *Paul* went to *Rome*, according to the grace giuen to him, hee assured them to come with aboundance of the blessings of the Gospel; How much more will CHRIST come to the soule crowned with blessings, and garded with the graces, who is the Authour and

Reu.15.24

and end of the Goſpell? For hee holdeth not our hearts, (as ſome do their waſted Churches) without cure of ſoules, but being in vs, he will bee for vs, and if hee bee for vs, who can be againſt vs? Hee was for vs to predeſtinate vs before wee were: hee was for vs to call vs, when wee forſoke him: he was for vs to iuſtifie vs, when wee were ſinners: hee was for vs to glorifie vs, when wee were a generation condemned to mortality. Wee are predeſtinate in him, called to him, iuſtified by him, glorified with him. If any will oppoſe and reſiſt the Predeſtinate, Called, Iuſtified, and Glorified of the Lord, let him gird vp his loines like man, if hee dare warre againſt God. If CHRIST the Captaine of the Lord of Hoſt, come to *Ioſhua*, *Iericho* with her King and ſtrong men ſhall bee giuen into his hand. If hee go before *Dauid* in the tops of the Mulbery trees, the Philiſtimes ſhall be ſmitten with his ſword. This made *Dauid* ſo reſolute; *If ten thouſand had ſet themſelues againſt me,*

Aug.

Genus mortalitate damnatum Sen.

Ioſh.5.14. *cum* 6.2.

2.Sam.3. 24.

me, I will not be affraid, I will not feare what man doth vnto mee; the Lord is on my side, therefore shall I see my desire vpon myne enemies: they came about mee on euery side, they compassed mee like Bees, but were extinct as fire among thorne: for in the name of the Lord I destroyed them. Feare not worme *Iacob*, for I am with thee; bee not affraid for I am thy God, I will strenghen, stay and helpe thee with the right of my iustice, saith the Lord. CHRIST by his spirit repleniſheth Angels, inspireth Prophets, instructeth Scribes, maketh Captaines valiant, letteth Captiues go free, preserueth Innocents, enricheth the modest, reuiueth the dead. If hee come to a fisherman, he maketh him a fisher of men: if to a Customer, hee cals him to bee a Diuine: if to a repenting persecutour, hee frames him into a Doctor of the Gentiles: he maketh the weak strong, and the poore rich: hee quickneth the word, and sanctifieth the Church. The oyntment that *Mary* tendred to CHRIST perfumed all the

Esa. 40. 10.

Bas. hom. de fide.

the houſe; but CHRIST our annointed Meſſias, ſweetneth all the heart. *Aaron* was annoynted, and ſo was CHRIST; *Aaron* by *Moſes*, CHRIST by his Father (thou Lord haſt annointed him) *Aaron* was annoynted with materiall oile, CHRIST with the holy Ghoſt: *Aaron* in meaſure, CHRIST without meaſure: from *Aarons* head the precious oyntement ranne downe vpon his beard, to the skirts of his cloathing; Diuine graces diſtill from CHRIST our head, running downe by his beard, his Prophets and Apoſtles, and ſo downeward to his ordinary Miniſters, yea to the inferiour number, as to the skirts of his cloathing. Therefore as *Iſaac* kiſſed *Iacob* and bleſſed him, ſaying: *The ſauour of my ſonne is as the ſauour of a field, which God hath bleſſed:* So let vs kiſſe our Lord with the kiſſes of zeale and humility, and being refreſhed with the ſweete ſmelling vertues of our high Preiſt, let vs bleſſe God and ſay: *The ſmell of our Sauiour, is as the ſmell of a field, which* Gen. 27.

which the Lord hath blessed. O happy soule, that is the seate of such a Soueraigne! For CHRIST will protect and direct, reforme, and adorne it, as a father in his family ordering it, as a Pilote in a shippe guiding it, as a Maister in his Schoole teaching it, as a Gardiner in his Garden dressing it, as a King in his throane gracing it, as the Sun in the firmament lightning it, as the soule in the body en-liuing it, as a freind in the body chearing it. Whither so euer this thrice blessed gueſt came, the place was bettered and blessed by his comming. Hee came into *Peters* house, and there hee put to flight a feuer that haunted his mother-in-law: hee came to *Iarus* house, and raised vp his dead daughter: hee came to *Bethanie*, and redeemed *Lazarus* from the graue: hee went aboard a Shippe, and when the windes ruffled and the storme raged, he charged them both to couch: hee
Esa. 19. 2. fled into *Ægipt*, and all the idols there trembled at his comming, and that idolatrous nation, conuerted first

first to Christian religion, with more zeale and speed, then any other Kingdome in the world: he came to *Zachie* his house, and brought saluation with him: *O Zachie this day saluation is come to thy house:* hee came to *Cana* in *Galilee*, and there turned water into wine: hee entred into the Virgins wombe, and her wombe was sanctified, and her selfe obtained that rare title of *Blessed among women* for that entrance: he went downe into the graue, and there raysed vp many dead Saints, which were seene in the holy Citty. To conclude, hee came into the world, and the world was repaired with his glory, and redeemed with his bloud. And least this might seeme strange in CHRIST the truth, we see it verified in his types. Whether *Ioseph* bee in his fathers house as a sonne, among the *Amalakites* as a slaue, with *Potiphar* as a seruant, in prison as a captiue, in *Pharao* his Court as a Peere and Counsellour still the place is bettered for his presence, God prospered all that was vnder

Euſ. hyſt. l. 6. c. 20. & l. 5. c. 2. 3. 4.

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der *Iosephs* hand, God blessed the place for *Iosephs* sake. Then how will the God, whō *Ioseph* serued in spirit, beautify, blesse, and benefite that place where his honour dwelleth? Bring but the Arke into the house of *Obed-edom*, and God will blesse *Obed-edom* and all his house for the Arks sake. If the shadow haue such vertue, what hath the substance? They vpon whom *Peter* shadowed as hee passed by, hoped to be cured of their infirmities. Then ô happy faithfull hearts, in whō CHRIST himselfe, in comparison of whom *Peter* is but a shadow, I say not passeth by strangely, but dwelleth in vs familiarly for euermore.

2. Sam. 6. 11.

Act. 5.

The heart of man is the seat of sanctity, or else a cage of vncleane birds: either a Chappell for IESVS, or a denne of Deuills: for where CHRIST is not by his pure and holy Spirit, there Satan is by some foule and wicked spirit. So long as the strong man (Satan) holdeth possession, the things that he hath be in peace

Christō valere iusso Satanas hospes admittitur. Calvin. Luk. 12.

peace, but when (CHRIST) a stronger then he commeth, he taketh his weapons from him, and casts him out a dores. Then the vncleane spirit walketh in dry places, but finding no rest (for it is a woefull banishment to the Deuill, to be dispossessed of man) he taketh to him seuen other spirits, worse then himselfe, and finding his former mansion voide of grace, swept of goodnesse, and garnished with wickednesse, he re-entreth: verily the end of that man is worse then the beginning, worse in deed. For at first hee was haunted with one foule spirit, but now he is pestered & plagued with seuē more fiends, worse then the first. Then the Deuill keepeth reuel-rout in his possession. He maks one so blind, that he cannot see the houre of grace; another so lame, that he cannot walke in the waies of the Lord; another so dumme, that he cannot praise God; another so deafe that hee cannot heare the word of saluation; another so impotent with his withered hand, that hee cannot doe

do one good deed: and yet another so contracted, shrunke and bended downe-ward, that he cannot aduance one deuout thought to heauen. That pitteous child, whom hee possessed, alas! how was he snatched, and rent at times, that he fomed againe, and often would he cast himselfe into the fire and water?

Mat. 17. 5.

Such is the slauish and miserable condition of all them that open vnto Satan. But at the comming of Christ, he with all his hellish associates take them to their heeles, like so many wolues at the comming of the Sheepeheard. And in stead of those seuen Deuils (the seuen mortall sins) he plants in the heart, where hee inhabiteth, the seuen spirits of God, that is the manifold gifts and graces of his Spirit, with the spirit of wisedome and vnderstanding, the spirit of counsell and strength, the spirit of knowledge and of the feare of the Lord. Happy is hee that receiueth this gueſt, hee is most honourable: he neither commeth empty-handed,

Esa. 11. 2.

nor

nor departeth without taking his leaue of his Hoſt. When the Sunne, the great Lampe of heauen approacheth to vs with ſouerai gne warmth and ſhine, hearbes, Plants, and trees, ſhoot forth their buds, bloſſomes, and fruits: when hee with-draweth his all en-liuing preſence, then this whole inferiour world is diſrobed of her royall ornaments, it is deſpoyled of her beauty and diſgraced with the violence of nipping Winter. When CHRIST, the light of the world, commeth to the heart of man, then faith, hope, and charity, are in their pride and pryme: but when hee departeth, agrieued with ſinnefull deſires, then locuſts, graſhoppers, and caterpillars, I meane luſts of the eye, luſt of heart, and pride of life conſume both leafe and bloſſome of the barren fig-tree. So that the widdow-heart, and forſaken ſoule may lament to him as *Martha* did; *Maiſter, if thou hadſt bene here, our brother* Lazarus *had not bene dead*: our feare, our faith, our deuotion, had not beene

laid so low. Idolatrous *Micha* blessed his wretched soule, and said:

Iud. 18. 13. *Now God will bee good to mee, seing I haue receiued this Lewite for my Priest,* yet this Leuite was but a rouing *Iothan.* But with better conscience, stronger confidence, and fairer consequence may we conclude: *Now will the Lord be good vnto vs, seeing* IESVS (not *Iothan*) *is harboured in our hearts.* Let me shut vp this passage with the godly exhortation of *Azariah* to *Asa*

2. Chro. 15 King of *Iuda*: *O* Asa, *and all* Iuda *and* Beniamin *heare me*: *The Lord is with you, while you are with him: if ye seeke him, he will be found of you, but if you forsake him, hee will forsake you.*

The

The sixth Sermon.

Mutuall Loue-feasts betweene God and Man.

I will sup with him, and he with me.

I will sup with him) Euen with *Mathew* the Customer, *Zachie* the Publican, and *Simon* the Pharisie. But here is taken great offence and exception: *Why eateth your Maister with Publicans and sinners?* Mat.9.11. It appeareth by CHRISTS answere, that these cauillinge and captious Pharisies erred in ignorance, and partiality. They knew not the office of CHRIST, how hee came to call sinners to repentance, and swelling with a windy confidence of their owne righteousnesse, they proudly despised others as leprous and infectious

fectious sinners. Their purpose was to estrange the Disciples from CHRIST by this suggestion, when they thought CHRIST offended, they told it his Disciples, *Why eateth your Maister with Publicanes and sinners?* And when they conceited, that the Disciples did amisse they cauilled with CHRIST: *Why do thy Disciples trangresse the traditions of the Fathers? for they wash not there hands, when they eate bread.* In the fact of CHRIST they cauilled with the Disciples, in the fact of the Disciples, they cauilled with CHRIST, in both, they maliciously intended the dishonour of the Gospell. But CHRIST will haue mercy not sacrifice, and therefore saith, *I will sup with him.*

Mat.15.

But others will say, *Lord, when saw wee thee hungry, that thou shouldest sup with vs? The earth is thine, and the fulnesse thereof, if thou beest hungry, thou wilt not tel vs.* There was a time, when the Feeder of Israel did both hunger and thirst, when hee was hungry, hee blasted the barren fig-tree, with the breath

Psal.24.1.

Psal.50.9. 10.11.

breath of his mouth: when hee was thirſty, he asked a cup of cold water, & ſuffered a deniall. But now he hath ſcaled heauen, and put off all infirmities at his Aſcention, as *Elias* left behind him his cloke at his aſſumption. His humane body is glorified, and glorified bodies, feed not on corruptible elements. The twelue Apoſtles are aduanced to twelue thrones, to iudge the twelue Tribes of Iſrael. But *Iohn* ſaw a great white throne (exalted aboue the Apoſtles thrones) and CHRISTS Throne, from whoſe face fled both earth and heauen. For as CHRIST was annointed with the oyle of gladneſſe, enriched with the endowements of the ſpirit aboue his fellowes, and obtained a more excellent name then Angels; ſo his body is more glorious, then either *Enoch* or *Elias*, or any celeſtiall Spirit; vpon this ground I argue thus: Our bodies, when once they ſhall bee glorified, ſhal haue no vſe of earthly creatures, therefore much leſſe CHRISTS: that our bo-

Ioh. 4. *quis prohibebit aquas.*

Luk. 22. 30

Reu. 20. 11

dies shall haue no such need, is cleere: for we shall be like the Angels, free as they are, from all the necessities and infirmities of this life, because wee shall liue by the fruition of God, wee shall not vse the fruites of the earth, wee shall neither marry, nor bee giuen in marriage, but shall bee as the Angels in heauen. Not that wee are Angels, because wee marry not: but therefore wee marry not, because then we shall bee as Angels, which haue no need of generation, because they are not subiect to corruption. CHRIST will eternize, and crowne vs with immortality. He is our faire *Helen*, who will drinke to vs in a cup of *Nepenthes*, wipe all teares from our eies, and sing this ioyfull Pæan, *Death shall bee no more, we can dye no more, forasmuch as wee shall be equall to the Angels, the sonnes of God, and the children of the Resurrection.* As for Angels religion tels vs, that they are spirituall substances; and reason teacheth, that there is proportion betweene such excellent creatures

Mat. 22. 30

Fruimur Deo, vtimur mundo Aug. de C. D.

Rou. 21. 4.

Luk. 20. 36

creatures and groſſe elements and aliments of the earth. Furthermore that vulgar aphoriſme of the Phyſition is true, The body doth ſymbolize with the food. The foure mother-elements by the law of nature continually alter one into another. The earth is reſolued into liquid water, water is extenuate into the ſlender aire, the aire is refined into the ſubtile fire

Quicquid nutritur, nutritur a ſimili.

Inde retrò redeunt, idemq; retexitur ordo

Ouid. metam. l. 15.

And ſo backe againe. Now ſuch as the nouriſhment is, ſuch are they that are nouriſhed by it. Therefore if Angels or glorified bodies feede on corruptible food, they ſhould alſo be corruptible and mutable, which is abſurd. But notably to this purpoſe ſaid the Angell to *Manoah*: *Though thou make mee abide, I will not eate of thy bread, and if thou make a burnt offering, offer it to God*: As if he had ſaid: there be two ends of preparing meate, one is for the ſuſtenance of this life, but I am too good

Iudg. 13. 16.

to neede ſuch foode: the other is to make a ſacrifice of it, and that is too good for me, I challenge not ſuch honour. The naturall vſe I leaue to mortall men, the ſpirituall vſe I reſigne and reſerue to the immortall God, if thou haſt a ſacrifice offer it to God. But the Angels did eate of *Abrahams* prouiſion. Many good and godly Diuines thinke otherwiſe. As for a time they ſeeme to haue the ſhape of men, and yet were Angels: ſo it is no impiety to ſay, they ſeemed to vſe this humane action of eating, but did not. If this ſeeming to doe, and bee, that they neither did, nor were, ſeeme euill in your eyes, take heed, leaſt thus accuſing theſe bleſſed Spirits, ye ſeeme to charge CHRIST himſelfe, who diſpenſatiuely ſeemed, as if he would go further, then hee ment. But man did eate Angels food: therefore they eate. The argument is captious; and the fallacy lurketh vnder the double and doubtfull ſignification of Angels food: by which according to the phraſe of ho-

Gen. 18.8.

Luk. 24.28

Pſal. 78.24

ly Scripture, is meant nothing elſe but *Excellent food.* For in a ſurplatiue and hyperbolicall acception the Scripture calleth moſt high and ſtately Cities: *Lillies of God, moſt violent wreſtlings, wreſtlings of God, moſt tall Cedars, Cedars of God, &c.* So, things excellent in an higher degree then ordinary are honoured with the Epithite of Angelicall. King *Achiſh* compared *Dauid* to an Angell for his fidelity: *Thou ſeemeſt good in mine eyes as an Angell of God. Mephiboſheth* compared him to an Angell for his iuſtice: *Shiba accuſed mee to my Lord the King, but my Lord the King is as an Angell of God.* Saint *Luke* compares *Steuen* his cheerefull and glorious face to an Angels face. Saint *Paul* compares an eloquent tongue to an Angels tongue. Then vnſpotted fidelity is Angels fidelity, vncorrupted iuſtice, Angelicall iuſtice: a glorious face, an Angels face. So rare, exquiſite, and excellent food is Angels food. Therefore ſeeing Chriſts glorious body exceedeth the glory of

1. Sam. 29. 9.

2. Sam. 19. 17.

Act. 7. vlt.

1. Cor. 13. 1

of glorified creatures, more then any blazing comet, a twinkling ſtar: it followeth neceſſarily, that Chriſt feedeth not on corporall food.

Here ſome will aske me then, what meaneth the Parable? I know not the meaning. Saint *Auguſtine* helpeth heere with a good rule: *Euery Scripture which in the bare letter containeth either an abſurdity in reaſon, or an errour in Religion, muſt haue another ſence then the words ſeeme to import*: He illuſtrateth this rule, with this inſtance: *Except yee eate the fleſh of the Sonne of man, yee cannot haue eternall life abiding in you.* To vnderſtand this groſly and literally, were heynous. Then according to this Canon, wee muſt intrepret theſe words (*I will ſup with him*) allegorically. In which ſence CHRIST eateth with vs fiue waies.

Lib. 4. de doct. Chriſt.

1

First, by preaching and teaching, teaching of hereſie is a gangrene, which by degrees eateth vp the ſoundeſt fleſh and ſtrongeſt bones, and if at firſt it bee neglected, it is mortall.

2. Tim. 2. 17.

Errours infect and infest the vitall parts of the soule, of faith and good manners. The counter-poison to stay this creeping and fatall contagion, is preaching of the truth. There is a bitter truth, and a sweete truth: the sweete truth spareth, bitter truth healeth. This is the soules byting, but healthfull corasiue, to eate vp the ranke and vitious humours of sinne, if we will suffer our filthy vlcers and angry boyles to be touched.

Secondly, when CHRIST went about preaching the Gospell, healing all diseases among the people, and doing good, when hee laboured to promote the Kingdome of heauen, to disperse the light of the Gospell, to saue that which was lost, and so to do the will of him that sent him, that was his meate. 2 Ioh.4.13.

Thirdly, for vs to serue him faithfully, to beleeue in him stedfastly, to liue righteously to others, soberly towards our selues, and religiously towards God, is a dainty feast to CHRIST. *Hee pastureth among the lillies.* 3 *Tali cæna delectatur Dominus Emisse.*

lillies. Cant. 2. 16. Innocent and pure hearts are his delight.

Pers. *Iup. Ambrosia satureſt eſt nectare plenus*

The Poets feigned, that their *Iupiter* fed of *Ambrosia*, and *Nectar*. But the God of heauen is refreſhed with the fruits of the Spirit, which

Gal. 5. 22. are *Loue, Ioy, Peace, Long-ſuffering, Gentleneſſe, Goodneſſe, Faith, Meekeneſſe, Temperance.*

Eſa. 5. 1. Our beloued planted a Vine-yard in a faire ground, hedged it, dreſſed it, and built a Vine-preſſe in it. But his Vine brought forth wilde-grapes: falſe-faith, and leud-life are ſower grapes, which ſet

Iud. 9. his teeth on edge. In the Parable of *Iotham*, euery tree boaſteth of her fruit, wee vaunt that we are Gods trees, planted with his owne hand: But the trees of the Lord are full of ſap. Then if we bee his Oliue-trees where is our fatneſſe? If his fig-trees, where is our ſweetneſſe? If his Vine-trees, where is our wine, which cheareth the heart of God and man?

Gen. 2. By order of creation euery tree brought

brought forth fruite according to their kind. But now the trees of the forreſt are degenerate into barren fig-trees, like that in the Goſpell, which with a faire flouriſh of greene leaues inuiteth the hungry-traueller, but yeelds no fruite; like the Apples that grow on the bankes of *Aſphaltides* (called the dead ſea) which being bruiſed in the hand, are nothing but aſhes within; a dreadfull monument of *Sodoms* deſtruction. The heathen haue a fable, how their Gods choſe euery one his tree. *Iupiter* hee choſe the Oke for continuance, *Neptune* the Cedar for the talneſſe, *Appollo* the Laurell for the greeneſſe, *Venus* the Poplar for the whiteneſſe, but *Pallas* (whom they fondly feigne to bee borne of *Iupiters* braine, and their mythologiſts interpret her to ſignifie wiſedome) ſhee choſe the Vine-tree for fruitfulneſſe. CHRISTS choice is like wiſedomes choice: hee careth neither for ſtrong, nor long, white, nor greene, but onely for fruitfulneſſe. *CHRIST is hungry for our righteouſneſſe

Ioſeph. Antiq.

* *Eorum ſalutem*

righteousnesse, and thirsty for our obedience. Dissolute manners, and idolatrous religion are gaule to his taste, and vinegar to his teeth. If with the wicked Iewes we affoord him no better diet, he will renue his old complaint against vs, *They mingled my meate with gaule, and gaue mee vinegar to drinke.*

Fourthly, CHRIST suppeth with vs in his substitutes, namely in his needy Members, and faithfull Ministers. It is your part to receiue the one for the good of your soules, that yee may haue faith (for faith comes by hearing) the other for the good of their bodies, vpon whom yee must exercise and shew the fruits of your faith: for faith worketh by loue. Thus CHRIST is hungry, not in himselfe the Head, but in his Members, in whom hee sorrowed, when he said, *Saul, Saul, why persecutest thou mee?* The substance of him that is liberall to the poore hath such a blessing vpon it, that he gets by giuing, gathers by dispearsing, wins by

sitit, pro quibus sanguinem fudit: iustitiam nostram esurit, pro quibus animam posuit Aug. l. 83. quæstionum c. 64. T. 4. p. 404.

Psa. 69. 22.

Eget prorsus, non in capite, sed in membris.

by loosing. *There is one that scatte-reth abroad, and hath neuer the lesse, and there is another that gathereth, and hath neuer the more.* The widdowes oile in her cruse, and the meale in her barrel was no whit lessened by giuing to the Prophet. But the close-handed worldling, from whose purse it is as hard to wring a penny as to wrest *Hercules* club out of his fist, either liuing may loose, or dying most leaue his *Mammon*, to whom hee boweth the knee of his heart. And yet the *Nabals* of the world scornefully aske, *Who is* Dauid, *or the sonne of* Ishai? *I know not* Dauid, *neither wil I giue my bread, prouided for my sheauers, I know not to whom.* Who is *Peter*? who is *Paul*? *Paul* was a Doctor of the Gentiles, and rapt vp into the third heauen, and *Peter* the fisherman became a fisher of men, and at one draught with the net of the word caught 3000 soules. Well then be it so, *Paul* we know, and *Peter* we know, but who are yee? we are Gods fellow-workers, the Angels fellow-seruants,

Prou.

Aut viuens amittit, aut moriens dimittit. Aug.

συνεργοι 1. Cor. 3.
συνδουλοι Reu. 19.

seruants, Ministers by whom yee beleeue, except we labour in vaine, if it be yet in vaine. But in stead of feeding, yee famish CHRIST, your ryot and excesse of pride and delicate faire rob the poore, your sacriledge and your Church-bargaines rob the Ministers, yee deuoure holy things and thinke it no sinne, wee serue at the Altar and sterue at the Altar, you rob vs in our tythes and offerings, yee pittance vs with your pretended prescriptions and prohibitions. Thus is CHRIST fed in his Deputies.

5 Fiftly and lastly CHRIST suppeth with vs in a Loue-feast. For the Table in old time was consecrated to freindship. The Christians of the primitiue Church to encrease brotherly loue among themselues, solemnely before the Communion, kept certaine feasts, called Loue-feasts, to which *Paul* alludeth, when reprouing certaine excesses among the *Corinthians*, Some were full, some hungry, when they receiued the

συμπόσιον διαγωγὴ ἐστὶ ἐν οἴγῳ εἰς φιλίαν ὑπὸ καρετὸς τελευτωσα. *Plut.*

ἀγάπαι. Iud. *Iust. Mar. & Clem. Alex. Charitates. Tert.*

the Communion. Dislike breedeth strangenes, & strangenesse encreaseth mislike. For regaining whereof feasts were instituted, the very name of a feast importing the liuing, cóuersing, and familiarity of one man with another. Mẽ were not made to liue alone like *Timons*, nor like *Cyclopicall* monsters and wilde sauadges to eate their morsels apart, but in ciuill manner to take repast with others. Seeing then feasting is the mother and nurse of amity, the salue and repairer of continued loue, the signe of neuer intermitted friendship, therefore our Sauiour promiseth to come in and sup with vs, assuring vs, that all displeasures are forgotten, and all offences forgiuen.

Conuiuium a conuiuendo. Cic. *ep. ad Pætum.*

μονοφάγοι.

ὁμονοφάγοι. *Arist. pol. l. 1. c. 3.*

By the law of hospitality the Host oweth to his guest foure duties.

1 *Chearefull entertainment, without murmuring.*

2 *Liberall supply of necessaries without defrauding.*

3 *A louing and franke disposition without negotiation.*

4 *Secure protection without moleſtation.*

1 The father of the Heathen gods diſdained not the title of *Iupiter hoſpitalis*; the God of hoſpitality. Nay IESVS CHRIST honoured hoſpitality with his preſence: at the marriage feaſt in *Cana*, he turned water into wine, and was contented ſometimes to be intertained of the rich, in more coſtly and dainty manner, then ordinary, yet ſo (hee being the patterne of temperance) that all ryot was farre remoued. He honoured it alſo with his precepts. *Luk.* 14. 8. 12. In old time hee was branded with the note of inhumanity, whoſoeuer denied entertainmẽt to ſtrangers. In *Chios*, *Dianas* image was pearched aloft, which ſeemed very ſad and frowning to thoſe that entred in, but blith and ſmyling to thoſe that went out. Such is the countenance of the niggard, his friend is more welcome going, then comming. Therefore the Wiſe-man counſels thee, Not *to eate the bread of him*

Plin. l. 35. c. 5. hiſt. nat.

him that hath an euill eye, neither desire his morsels: For as though hee thought it with his heart, so will he say vnto thee, Eate and drinke, but his heart is not with thee. Pro.23.6. 7.

Againe, *Thou art aduised to with-draw thy foote from thy neighbours house, least hee bee weary of thee.* Pro.25.17.

But blessed is hee, that watcheth at the gates of wisedome & waiteth at the posts of her dore: Pro.8.33.

according to the Iewish prouerbe, *Blessed is hee that dusteth his cloathes with the dust of the Temple.* Pro.9.1.

God keepeth open-house, and writeth on his dore the liberall mans posie (*Porta, amicis semper aperta*) My friend is euer welcome to this house. And how chearefully hee welcommeth this guest is excellently expressed; *I haue gathered my myrrh with my spice: I eate my hony with my hony and hony combe: I dranke my wine with my milke: eate ô my friends, drinke and make you merry, ô wel-beloued.* Cant.4.

Therefore seeing God vouchsafeth to receiue vs so cheerefully, it is our bounden duty to receiue him ioyfully: Let vs not giue him the churles

entertainement, nor *Diana's* welcome. If wee deny him the higheſt place at our Table, the choiſeſt roome in our ſoule, wee offend againſt the ſacred lawes of hoſpitality, and deſerue for euer to be noted with the blacke coale of infamy.

2 The Hoſts ſecond duty is to furniſh his gueſt with things neceſſary. This gueſt is liberall to vs, As his Father ordained a Kingdome for him, ſo hath he ordained a kingdome for vs, that we may eate and drinke at his Table in his Kingdome. He needeth not that we ſhould prouide prouender for his Aſſes, & water for his feet with the good old *Gibeanite*: nor make him a little chamber with a bed, a table, a ſtoole and a candleſticke, with the vertuous Hoſteſſe of *Eliſeus*; nor to dreſſe the fat Calfe with honourable *Abraham*, All ſuch our goodneſſe reacheth not to him. (*Ille nec accipiendo proficit, nec dando deficit*) Hee neither decreaſeth, in riches by giuing to vs, nor increaſeth by receiuing of vs. Hee is of himſelfe

Luk.22. 29.30.

Iudg.19.

2.King.4. 10.

Pſal.16.2.

ſelfe all-ſufficient. Therefore hee may ſay: *Keepe your gifts to your ſelues, and your rewards to others.* Dan.5. The ſupply therefore required at our hands, is to miniſter to the neceſſities of the Saints, to place all our delight in the Saints on earth, and ſuch as excell in vertue.

Thy diſpoſition muſt bee liberall, 3 and thine intend honeſt, it is baſe and filthy to put out thy benefits to Vſury. Benefits ſhould be bounties freely beſtowed. Who ſo thinketh of recompence, when hee conferreth a fauour is worthy to looſe his thanks. That foure-fold forme of contracts, *I giue to thee, that thou maiſt giue to me;* *Do vt des, do vt facias: facio vt facias, facio vt des.* *I giue to thee, that thou maiſt do for mee; I do for thee, that thou maiſt do for mee; I do for thee, that thou maiſt giue to me;* This marchandizing of good turnes is odious. Therefore when thou makeſt a feaſt, CHRIST forbids thee to call thy rich friends, leaſt they alſo bid thee againe, and a recompence bee made: but call the poore, and thou ſhalt bee bleſſed at the reſurrection Luk.14.12.

ſurrection of the iuſt. Much more is CHRIST to be intreated honourably without any relatiue or reſpectiue deuotion. For although none can loue God without a reward, yet we ought to loue him without reſpect to reward. Admit it were poſſible that ſome one creature could beſtow vpon vs, as many, and as excellent bleſſings as God doth, yet we may not honour that creature with Diuine worſhip. Suppoſe againe, that God were no Benefactor at all, (which is impoſſible) yet were we bound to loue him with all our hearts, becauſe hee is God, reioycing euer (*in Domino non in dono*) not in his gifts, but in the giuer. For hee is our exceeding great reward.

Gen. 15. 1.

Laſtly, protect thy gueſt from moleſtation. (*Hoc reges habent magnificum & ingens, nulla quod deleat dies, ſupplices fido lare protegere*) It is honourable and Prince-like, which none can deface, faithfully to protect ſtrangers vnder thy roofe. Saint *Albane* our Proto-martyr dyed the death

4 *Sen. in Medea.*

Florig.

death to procure the eſcape of a Chriſtian Prieſt that lodged in his houſe. And *Lot* put his life in his hand for the ſafety of his gueſts, went out a dores to the out-ragious Sodomites, & gently intreated: *I pray you my brethren do not ſo wickedly: do nothing to theſe men, for therefore bee they come vnder the ſhadow of my houſe.* But now the world is full of diſſembling *Laels*, who meete the perſecuter, as ſhee did *Barach. Come in, and I will ſhew thee the man whom thou ſeekeſt.* They inuite the perſecuted, *Come in my Lord, come into me, feare not:* but his entertainment coſts him his life. Some receiue CHRIST, as *Procruſtes* did his gueſts, whom he laid in one bed, if his gueſts were longer then his bed, hee cut them ſhorter: if ſhorter hee racked them longer. If CHRIST would bee fized to the pitch of our humours, then none more welcome. But the crooked tymber muſt bee ſquared to the ſtreight ruler, not the ſtreight ruler to the crooked tymber. Therefore

Gen. 19. 8.

Iudges 4.

composeand conforme thine affections according to his good pleasure. Else as *Lots* righteous soule was vexed with the vnrighteous deeds of the *Sodomites*: so CHRISTS blessed Spirit is offended with fleshly lusts, which like vnruly seruants, disquiet the Maister of the house. Christ taketh a sweet nap and happy repose in a regenerate heart. Charge therefore those daughters of *Ierusalem* (I meane tumultuous affections, handmaids of the soule) charge thē by the
Cant.2.7. Roes and by the Hindes of the field, that they awaken not thy loue, nor stir him vp, vntill hee please himselfe.
Ephe.3. *Grieue not the holy Spirit by which thou art sealed vp against the day of redemption.*

O Lord! behold the day draweth towards an end, the Sunne goeth to rest, lodge here all night. The night of sorrow, ignorance, temptation, and death approacheth. Go not far from vs, for trouble is hard at hand. Forsake vs not in our old age, when our strength fayleth vs, thou that art the

the light of the world, forſake vs not. *O hope of* Iſrael, *the Sauiour thereof in time of trouble, why ſhouldeſt thou be as a ſtranger in the land, and as one that paſſeth by to tarry for a night?* Strengthen vs to hold thee, giue perſeuerance to the ſtrengthned, crowne the perſeuerant, make perfect the crowned. Ier.14.8.

Now (Brethren) as *Noah* propheſied the reuniting of the Iewes and Gentiles; *God perſwade* Iaphet *to dwell in the tents of* Sem: So let vs pray, the Tabernacle of God may bee with men, and that he may dwell with vs, that we may bee his people, and God himſelfe may be our God. *Amen.* Gen.9. Reu.21.3.

And he with me.) CHRIST IESVS is no churliſh *Nabal*, that requiteth no curteſies: yes, he requiteth euen a cup of cold water giuen for his ſake; and his requitall is magnificent. Whoſoeuer forſaketh houſe and land for his names ſake, in the world to come ſhall receiue an hundred fold. If he ſup with vs, wee ſhall Mat.19.

vs, we shall sup with him. And what honour this is the fact of *Dauid* sheweth, who willing by some preferment to honour the sonne of his old friend *Ionathan*, admitted him to his owne table.

CHRIST feedeth man with the supper of nature, with the supper of Iustice, with the supper of Grace, with the supper of Glory. The first is corporall, the second iudiciall, the third mysticall, the last eternall.

1 By the supper of Nature hee feedeth (as the Psalmist saith) both man and beast. *The eyes of all things waite on him, he giueth them meate in due season, he openeth his hand, and filleth euery thing with plenty.*

2 With his supper of Iustice, he feedeth the wicked. *His sword shall bee drunken in heauen; behold it shall come downe vpon* Edom, *euen vpon the people of his curse to iudgement: The enemies of the Lord shall be slaughtered with a great slaughter, Yee foules of heauen and beasts of the earth, assemble your selues together and come to the Lords sacrifice.*

Esa.34.6.7

Eze.39.17

For

For he doth ſacrifice a great ſacrifice vpon the mountaines of Iſrael, *that ye may eate the fleſh and drinke bloud, euen the fleſh of the Valiant, and the bloud of the Princes of the earth, come to the ſupper of the great God.* Moab *ſhall be threſhed vnder him.* This ſhall bee the ſupper of our enemies, this ſhall bee their portion to drinke. Reu.19.18. Eſa.25.10.

3

With his ſupper of Grace he feedeth the Elect in this life. Firſt, for our correction, hee feeds vs with the bread of affliction, with the water of tribulation, with the worme-wood of humiliation, and gaule of mortification, and with the vineger of contrition. They feigne of *Iupiter*, that hee had two tunnes of which euery man taſted, before hee entred into his Pallace: the one was of wine, the other of vineger. Other feaſters ſet forth good wine at firſt, and when men haue well drunke, then that which is worſe. But God keepeth his beſt wine vntill the latter end. *And ſhall we receiue goods things at Gods hands and not euill alſo?* Secondly for our

Boet. de Conſ. Philo. l.2. Pro. dulcia non meruit, &c. Ioh.2. Iob.2.

our direction, he feedeth vs with the dainty * feast of the Gospell. *Wisedome sent forth her maydens* (pure and vncorrupt Preachers) *to inuite the guests; her fatlings are killed*: Not lanke and leane speculations, but substantiall and sound nourishment: all things are ready; she is not to seek for matter or methode, when shee should teach, and by the doctrine of iustice feede her friends. Now the word and meate agree in diuerse properties. First, he that putteth meate into his mouth, first grindes it with his teeth, then sends it downe into his stomacke: so when we heare the word, wee haue no need to muse on it, considering what, vpon what occasion, to what purpose he speaketh. For as wee cannot tast or relish the sweetenesse of the meate, which wee chew not: so wee feele not the power of the word, on which we muse not: *Manna* figured the word, which in *Hebrew* signifieth: *What is this?* that so often as we heare, the very name may admonish vs to enquire, what is this, that

* *Conuiuium est doctrina iustitiæ.* Prou.9.

The word is meate.

Chryſ.T.2. p.1025. in Mat.ho.41.

quid est hoc?

that wee heare? Secondly: and ſo we commend it to the memory as to the ſtomacke. The meate that ſtaieth in the ſtomacke, that feedeth; and the word, that abideth in the memory, that ſaueth. Therefore thoſe beaſts onely were counted cleane, which chew the cud. And that man is cleane before God, who meditates on the word he heareth. Thirdly: who ſo eateth of this ſpirituall banquet, is filled with the Spirit, enlarged in vnderſtanding, nouriſhed in the truth, fatted in the faith: but he, that withdraweth and abſenteth himſelfe from this feaſt of the word, is emptied of the Spirit, ſtrengthned in vnderſtanding, falleth from the truth, and fainteth in the faith. His word is a lanterne to our feete, and a direction to our pathes. Thirdly, for our confirmation he feedes vs in the ſupper of the Lord. Chriſt is in vs effectually and powerfully he feedes vs comfortably and excellently, not onely by his Spirit as he is God, but alſo with his fleſh as he is man. As the body of

the

the Sunne is in the Firmament, yet by continuation of his beames is truly in the earth; and the roote in regard of the substance is in the earth, but effectually and by immission of her sappe and moisture is also in the branches. Thus we liue, yet not we but CHRIST liueth in vs: and in that we now liue in the flesh, we liue by faith in the Sonne of God. *The cup which wee blesse is it not the Communion of the bloud of* CHRIST? *The bread which we breake, is it not the Communion of the body of* CHRIST? I cannot refraine from reuerend admiration, O Sacrament of piety! ô signe of vnity! ô bond of charity! ô my soule! say to him whom thou loues't, not as *Iacob* did, *Blesse mee, and I will let thee go*: nor as *Rachel* said; *Giue me children or else I dye*: But say thou vnto him, *I will none of thy blessings, none of thy children, without thee all blessings are curses; giue me thy selfe, or else I die.* Feare not to heare *Magdalens* restraint, *Come not neare mee, touch mee not; for I am not yet ascended to my Father:*

Gal. 2. 20.

1. Cor. 10. 16.

Aug. Ep. 59

Ioh. 20.

ther: Nay his heart saith, *I take compassion on the multitude, least I should send them away fasting, they faint by the way.* *Paul* expresseth the nice curiosity of the superstitious in three negatiues, *Touch not, taste not, handle not:* Col. 2. But the Church saith: all yee that minde to bee partakers of the body and bloud of your Sauiour, draw neere and take this holy Sacrament to your comfort: and CHRIST saith: Take, eat, this is my body, which was giuen you, taste & see how sweete and gracious the Lord is. O Lord! how great is the multitude of that sweetnesse, which thou hast laid vp for them that loue thee? Hee hath laid it vp in heauen, powred it out in earth: euen he being the onely God before all time, made man in due time, and shall be both God and Man, when time shall be no more; when the faithfull shall see the Holy of Holies, keep the Sabbaoth of Sabbaothes, and heare the Song of Songes.

Hee feedeth vs with the supper of Glory. *The Kingdome of God, is neither*

Rom. 14. 17. Psal. 16. 11 Esa. 25. 6. Verse 9.

ther meate nor drinke, but ioy in the Holy Ghost. And this ioy is both firme and full. *In the presence of God is fulnesse of ioy, at his right hand are pleasures for euermore: this ioy is like the ioy of a feast, and this feast is most exquisite, a feast of fat things full of marrow, a feast of purified and refined wines. In that day men shall say: loe, this is our God; wee haue waited for him, hee will saue vs: this is our Lord, wee haue waited on him; wee will reioyce and bee glad in his saluation.*

A supper is not serued in vntill the conclusion of the day, neither is our saluation perfected, vntill the end of the world. Hitherto the Saints departed (except some few priuiledged persons, fore-runners, and figures of the resurrection) are blessed but in part, namely in soule onely: when the body shall bee restored to soule, and cloathed with immortality, then shall we meete CHRIST in the aire, then commeth the supper of the Lambe, who shall lead his Spouse into his marriage chamber of eternall blisse,

where

where ſhee ſhall enioy the loues of Bride-groome for euermore. *Aſſuerus*, to ſhew the riches & glory of his kingdome & honour of his Maieſty, made a feaſt vnto his Princes, Captaines, and Gouernours of his hundred and ſeuen tributarie Prouinces, which continued an hundred and foure-ſcore daies. But the God of all the world ſolemnizeth a feaſt for the people of all the Prouinces of the world, for high and low, rich and poore, not for the ſpace of 180 daies, but for euer and euer. *The poore ſhall eate and bee ſatisfied; they that ſeeke after the Lord, ſhall praiſe him: your ſoule* (ô yee poore) *ſhall liue for euer.* This ioy is ſo great, that no Geometricians can meaſure it, no Arethmeticians number it, no Logicians define it, no Rhetoricians expreſſe it. The righteous ſhall haue ioy within, and without, aboue and below, and round about him, mercy ſhall embrace him on euery ſide. Within him hee ſhall ioy for the glorification of his owne

Heſt. 1.

Pſal. 22. 26

soule and body. In his soule shall be knowledge without ignorance, memory without forgetfulnesse, obedience without reluctance, affections without infection. The glory of his body which consists in subtelty, agility, impossibility and brightenesse, shall equall the Sunne: *The iust shall shine as the Sunne*, one Sunne circleth about the midst of heauen, and is sufficient to comfort and enlighten all this inferiour world. Then what goodly rayes of glory will so many resonable Sunnes cast, as are saued soules out of *Adams* race? There shall be health without sickenesse, abundance without want, rest without disturbance or interruption, immortality without corruption, beauty without staine, liberty without bondage, safety without feare, fulnesse without loathing (*Vbi ad fontem peruenerimus, &c.*) when once wee come to the fountaine (with God is this fountaine of life) then shall wee thirst delightfully, and be filled desirously, our thirst shall be without ne-

Mat. 13.

Greg.

ceſſity, and our fulneſſe without loathing. Thirſting we ſhall bee ſatisfied, and being ſatisfied we ſhall thirſt. There *Salomons* wiſedome ſhall bee but folly, his roialty baſeneſſe, *Abſolons* beauty deformity, *Hazaels* nimbleneſſe heauineſſe, *Sampſons* ſtrength weakeneſſe, *Methuſalems* age a moment.

The righteous ſhall haue ioy alſo without him; below him the beauty of the creatures, aboue him the glory of the Creator, about him contentment of his ſenſes. The glory of heauen ſhall reioyce his heart, which is of admirable greatneſſe. For ſome one of the Lampes of heauen exceed the vniuerſall earth ninty times in greatneſſe, and yet wee ſee in a ſtarre-light night many empty places in the firmament capable of more and greater bodies. How much more glorious and ſpacious is that inuiſible heauen, which is the ſtation of glory, the ſeate of Maieſty, the houſe of Eternity, the Pallace of Royalty, the Paradice of Pleaſures?

3 Againe, the Nobility of the bleſſed
fellowſhip ſolaceth his ſoule. This is
the company of the Elect, cloathed
Reu.7. with long white garments. which no
man could number. One celeſtial An-
gel excelleth in glory all the inferiour
world, ô then that gallant ſhew which
thoſe armies of Angels ſhall preſent
to our eyes, before him that ſitteth
on the throne, Angels attend him,
Arch-angels miniſter, Principallities
reioyce, Dominions triumph, Po-
wers clap their hands, thrones glitter,
Cherubines ſhine, Seraphines blaze,
4 all ſing praiſe and glory to God. If
there bee ſuch ioy in beholding the
creature, there is infinitely more in
contemplating the Creator; whom
the morning ſtarres praiſe, at whoſe
beauty the Sunne and Moone bluſh,
before whoſe face the Angels bow
the knee, moſt ioyous and beauteous
is that ſpectacle of perfection, that
ſoueraigne and vniuerſall good, in
whom all goodneſſe is contained,
who being onely one comprizeth all
things. Wee ſhall ſee him face to
face

face, who is a louely looking-glaſſe to the eye, an harpe to the eare, hony to the taſt, balme to the touch, a flower to the ſmell, the rauiſhing obiect of the ſpirituall ſenſes, in whoſe preſence is the Springs ſweetneſſe, Summers brightneſſe, Autumns plenteouſneſſe, Winters quietneſſe. There ſhall be no more ſorrow, there *Rachell* weepeth not for her children becauſe they are not; there *Dauid* laments not *Abſolon, ô Abſolon my ſon my ſonne.* The Fathers eate Manna in the wilderneſſe and dyed. But for the bleſſed ſoules hidden Manna is ſtored vp, of which whoſoeuer eateth, dyeth not. This bread is not like the bread of the *Gibeonites*, it fenneth not, therefore let vs labour for this bread, which endureth vnto euerlaſting life. The ſumme is, our ſelues ſhall bee refined, transfig red, glorified; the banquetting chamber ſpacious, lightſome, ſecure; the ſociety noble, reuerēd, admirable: God himſelfe infinitely, incomparably, hyperbolically good, gracious, glorious.

Ioh.6.32. Reu.2.17.

Ioh.6.27.

And therefore the ioy issuing from all these is such as the eye neuer saw, the eare neuer heard, and neuer entred into the heart of man. The eye seeth strange things, the eare heareth incredible, the heart imagineth things impossible. But this ioy is incomprehensible. Thinke it spoken to your soules, which God said to *Abraham*, *Lift your eyes now, and looke from the place where yee are, North-ward and South-ward, East-ward and West-ward, all the land which yee see, will I giue to you and your seede for euer.* O generation of *Adam*, blind and wauing with manifold errours, What meane you? what seeke you? whither hast yee? Would yee haue loue? behold loue most sweete, or pleasure? lo, pleasure most pure, most firme: or riches? behold the price of the world or honour? lo, the blaze of Nobility, Wisedome hath dressed her victuals, broached her wines, and prepared her table. But many had rather feede on mire with swine, so doe Epicures; others on carrions with crowes, and so

Gen. 13. 14. 15.

ſo doe gluttons; others on fire with the ſalamander, and ſo doe the contentious; others on the earth with the moules, ſo doe the couetous; others the aire with the Camelion, and ſo do on the vaine-glorious. *But why lay yee out your money and not for bread? hearken vnto mee, and eate that which is good, and let your ſoule delight in fatneſſe.* Eſa. 55. 2.

Seeing now (beloued) we are thus graced, honoured, and priuiledged, what manner of perſons ſhould wee bee in all holy conuerſation? *What ſhall wee render to the Lord, for all that hee hath giuen vs? Let vs take the cup of ſaluation and giue thankes to our God, let his prayſe euer be in our mouth.* If all the members of our bodies were turned into the tongue, all were not enough to praiſe ſo gracious a Viſitour. Enquire of the daies of old, if euer ſuch a thing was heard, that the Soueraigne God ſhould become a ſuppliant to man? This is a worke, that cannot be ſampled, a grace that cannot be merited: loue, that cannot bee

Vſe.

Pſ. 116. 12. 1 Thankfull humility.

bee measured. What is it, that the Lord thus friendly and familiarly sheweth himselfe to vs, and not to the world? that passing by so many noble, rich, and wise men vnsaluted, vouchsafeth to call at the poore cottage of my conscience? Euen so it is because it is his pleasure. What is our heart more then other mens hearts, that he should come into them? what? will hee the second time be laid in a stable? or once more go downe into the graue? Lord, what is man that thou art so mindfull of him, or the Sonne of man that thou visitest him? Man is a creature head-strong in affections, head-long in counsels, vncleane by nature, polluted in life, a continuall prouoker of the Holy-one of Israell. Wee may borrow the humble Centurions confession, *Wee are not worthy he should come vnder our house*, and with *Peter* prostrating our soules at his sacred feete, beseech him rather to depart from vs; for wee are sinnefull men. *Elizabeth* was amazed when the blessed Virgine

trode

trode on her threshold: *How happeneth it, that the mother of the Lord commeth vnto mee?* Yet then one Saint came to another; Saint *Mary* came to Saint *Elizabeth*. But the Sonne and Sauiour of *Mary*, and of all that are saued, commeth to vs, and suppeth with vs. How commeth this to passe? whatsoeuer the matter is, sure I am, wee may thanke his mercy for this mercifull visitation: that the Deity might disdaine not Luk. 1.

Stramineas habitare casas, tacitèq; subire
Sordida e nosti pectoris antra mei.

To lodge in the cottage, and loathsome denne of mans heart. When CHRIST addressed him to wash *Peters* feete, the Apostle was astonished at that strange spectacle, and with a quaking voyce said; *Lord, dost thou wash my feete?* What meaneth this nouelty? thou which powrest out thy bloud for my redemption, powrest thou out water in a basan? thou which laist downe thy life for to saue thine

thine enemies, diſrobeſt thou thy ſelfe to ſerue thy Diſciples? thou who layeſt the foundations of the earth vpon her owne counterpoiſe, as the center of ſtability, enricheſt it with trees, repleniſheſt it with fruits, furniſheſt it with creatures; thou meaſureſt the world with thy ſpanne, weigheſt the mountaines in a ballance, holdeſt the winds in thy fiſt: thou which moueſt the heauen, ſhakeſt the aire, adorneſt the firmament, diuideſt the waters, appointeſt the ſeaſons, and diſpoſeſt the cauſes of all things, ſhalt thou waſh my feete? thou, which art without beginning God, without compariſon faire, wiſe without miſtaking, iuſt without accepting of perſons, good without recompence, bountifull without want, holy without ſtaine, bleſſed without end, doſt thou waſh my feet? The height of Maieſty, and the depth of my miſery ſwallow me vp. Therefore put of thy linnen, reſume thy garments, though thou entreate mee ten times, an hundreth times, a thouſand

ſand times, thou (Lord) ſhalt neuer waſh my feete: ſhall the Deity kneele before mee? the Creator before the creature, the Maiſter before his Diſciple, the Soueraigne before his vaſſall, the Potter before the clay, a King before a fiſher? So it fareth with me: Scarcely can I refraine from gaine-ſaying with *Peter*; Lord, doſt thou ſtand and knocke at my dore, come vnder my cottage, and eate at my table? thou ſhalt neuer ſo diſhonour thy ſelfe for my ſake. Doſt thou waſh my feete? yea thou wouldſt waſh them with thy ſweate, with thy bloud, with thy teares: nay, thou ſhalt neuer waſh theſe feete of my mine, with thoſe teares of thine, with thoſe ſweates of thine, with that bloud of thine; thou ſhalt neuer waſh my feete, thou ſhalt neuer eate of my ſowre grapes of *Sodom*, my cluſters of *Gomorra* ſhall neuer ſet thy teeth on edge. Nay I feare leaſt ſome mocking *Michol*, daughter of *Saul*, eſpie and deſpiſe thee. Almoſt I am ready to rebuke thee, and with *Peter* to Sa-

nanize;

nanize; Bee good to thy ſelfe, ſpare thine honour, waite not at my dore, come not into my houell, feede not on my ſcraps. But then mee thinkes I heare him reply vpon mee; Thou ſauoureſt of the things of the earth, not of the things of God: if I waite not, knocke not, come not, ſup not with thee, thou haſt no part with me, I am humble, and whatſoeuer hicke-ſcorning *Michol* ſaith, I will bee more humble for the exalting of man and ſauing of his ſoule. How is my ſoule affected when I remember, how my Lord of glory was proſtrate at the feete of the vile traytor *Iudas*? Curſed *Iudas*, how hard was thy heart, that melted not with this loweſt humility of thy Maiſter? Is it credible, nay is it poſſible, thou couldſt finde in thyne heart to betray ſo meeke a Lambe ſo humbly creeping at thy feete? O thoſe white hands of CHRIST! how could they touch thoſe foule feete of *Iudas*? Behold yee bleſſed ſpirits, yee heauenly Courtiers, lo! what your Creator doth?

doth? tell mee, did you euer ſee ſuch a ſight? ſuch ſeruice? ſuch geſtures? yet once more hee waſheth *Peters* feete, yea *Iudas* feete. Now as it were in the habit and perſon of a petitioner, and harbourleſſe ſtranger, hee ſueth for entertainement to vs, baſe clots of earth, vile lumps of clay, foule ſacke-fuls of wormes, the leaſt Saints greateſt ſinners, the heauens bluſh at this vncoth ceremony.

Here wee ſee a peereleſſe patterne of humility. His waſhing of *Peters* feete cry, his waſhing of *Iudas* his feete cry, his patience, his importunity, & promiſes cry, And what do they cry? *Learne of me, for I am meeke and lowly in heart.* Hee whom the Starre ſhewed, the ſages adored, a quire of Angels praiſed, the Shepheards viſited, the voyce of God approued, he doth and ſuffereth all this for vs, to teach vs to dedicate our ſelues and our beſt gifts for the good of our brethren, & not to thinke our ſelues too good to ſerue them in loue.

But leaſt we looſe our matter with wondring

eig-
n-

wondring, as the Apoſtles did their Maiſter with gazing, lets learne here another leſſon, to prepare our houſe, to ſweepe it, and dreſſe it. To humble our ſoules before him is no ſuch great matter. *Cornelius* humbled him to *Peter*, an Apoſtle, that told him words, whereby he and all his houſe was ſaued. *Abraham* humbled himſelfe to three ſtrangers, but they were Angels. *Iohn* was twice about to worſhip the Angel, which opened to him him many myſteries. *Mary Magdalen* waſhed IESVS his feete with her teares, and wiped them with the haire of her head, and that was the homage of a ſinner to her Sauiour; not onely Patriarches and Apoſtles, but Gentiles and ſinners teach vs humility. But to purge our hearts from pollution, and to ſweeten them with holineſſe, ſinging merily and verily, My heart is prepared, my heart is prepared, that is a duty much pleaſing to God (*Si ego qualis cunq; fragilis homo, &c.*) If I (frayle man as I am) ſhould promiſe to come to thy houſe,

Aug. de Ter. ſer. 123.

house, doubtlesse thou would cleane it. But God will enter thy roofe, and neglectest thou to trimme it? Hee cannot abide to dwell with couetеousnesse, wantonnesse, hautinesse, frowardnesse, no wickednesse shall tarry in his house, hee saith of the holy heart, *Here will I dwell, this is my resting place for euer, I delight in it.* The sanctified soule is his *Syon*, *God loueth the gates of* Syon *more then all the daughters of Ierusalem.* Know yee not, that ye are the Temple of God? The Temple of God is holy, which yee are. But if any prophane the Temple of God, him will God destroy. The Iewes were grieuously offended with *Paul* for bringing in Greekes to pollute their Temple. But it is a true exception of Christ against vs, that with the Iewes wee haue made the house of God a den of theeues, nay with the Israelites, wee haue turned *Bethel*, Gods house, into *Bethaue*, into a denne of diuels. Whersoeuer CHRIST commeth, the place should bee as a Chappell hallowed

Act.13.

Mat.21.
Hos.10.

hallowed, the people as Priests sanctified, the furniture as the vessels of the Lord consecrated. CHRIST (saith the famous Catechisme of *Alexandria*) *erected a Temple in man, that in the man-head hee might seate the God-heard. See that this Temple bee pure, chast and cleane, leaue vaine pleasures as fading flowers to be tost with the wind, or burnt in the fire. Temptations and lust like Syrens with their inchanting sonets to allure thee to them, will sing most sweetely and straine their most curious and mooning notes, as they did to* Vlysses.

Clem. Alex. p. 33. gr.

Δεῦρ' ἀγλαὸν πολύαιν' ὀδυσεῦ μέγα κῦδος Ἀχαιῶν,
Νῆα κατάστησον, ἵνα θεσπεσίων ἐπακούσῃς.

Thou gallant Greeke strike sayle, draw neare:
And heauenly sonets shalt thou heare.

Amb. Epist. 55.

But hee that is wise will imitate *Vlysses*; binde thy selfe with the cords of the law Diuine to the Mast of CHRISTS Crosse, and stop thine eares with the wax of wearines, least thou make ship-wracke of thy faith.

And

And therefore when foule ſins with faire meritricious allurements would neſtle in thy heart, do as herbengers of great perſonages vſe to do. They write on the dore of the houſe, which they haue prouided for their Maiſters lodging, for ſuch a Lord, or ſuch an Earle: ſo to preuent the entrance of baſe affections, write on the dore of thy heart, Saint *Chryſoſtomes* poeſie, and ſuperſcription (*Hæc cellula Chriſti eſt, hoc domicilium ei ſegregatum eſt*) This is CHRISTS Chappell, this lodging is hallowed and dedicate to a greater and a better Lord, then any ſonne of man. *Charles* the fift willed a Noble man of *Spaine* to lodge the Duke of *Bourbon* in his houſe at *Madritt*, who ſpared not to tell the King, that he was willing to obey his Maieſty, but proteſted withall, that hee would ſet fire on it ſo ſoone as the Duke was gone; auouching, that his predeceſſours built not that houſe to bee an harbour for traytours. The reſolution was heroycall, fauouring of much loue and

In Act. Apoſt. hom. 45. T. 2. p. 742. c.

The eſtate of the Engliſh fugitiues. p. 53.

loyalty to his Prince. The Lord hath built him an habitation in our hearts: if they be shelters for trayterours sinners, and the enemy Satan, those hearts shall bee fewell for hel-fire. For mans heart is too narrow for God and Satan to cohabit there together. It hath but three cels or little receptacles, that the three persons of the blessed Trinity, Father, Sonne and Holy Ghost, may dwell there by the three theologicall vertues, faith, hope, and charity: not one for *Moses*, another for *Elias*, and the third for CHRIST, but all for Christ, all for the God-head. Hitherto answereth the conceit of the *Latins*: The heart in Latine is written with three letters; the first is *C*, signifying *Camera*, a chamber; the second is *O*, the first letter of *Omnipotence*: the third is *R*, the first letter of *Rex* a King. So that the Anagram (as they would haue it) importeth, that the heart is the chamber of the omnipotent King. Therefore garnish you with the graces of the spirit, garnish you

Angustium est Cor hominis. Aug.

C amera.
O mnipotentis.
R egis.

you (ô yee ſoules of the righteous) with faith, feare, humility, and reuerence. The Virgines that went into the *Perſian* Monarches royall Pallace, were twelue monthes in preparing and trimming them; ſixe monethes were they purified with the oyle of mirrh, and ſixe monethes with ſweete odours, that they might finde fauour in the eyes of the King. Therefore purifie your ſelues (ô Virgine ſoules, and holy hearts) that the commendation of *Mary* may be verified of you, you haue found fauour with God, as *Heſter* found fauour in the eyes of King *Aſſuerus*. For CHRIST being ſeated in your ſoules vnto this day ſaith. *Bee yee holy as I am holy.* Heſt. 2. 12.

3 A Meditation of Diuine mercy.

Laſtly, let vs reuerendly admire the infinite mercy of our good God. Aske the Rhetorician, what is the cheifeſt point of Rhetoricke, he will tell you, Pronunciation: Enquire of *Auguſtine*, what is the principall vertue in Chriſtian Religion, hee will tell you, Humility: If you poſe

loyalty to his Prince. The Lord hath built him an habitation in our hearts: if they be ſhelters for trayterours ſinners, and the enemy Satan, thoſe hearts ſhall bee fewell for hel-fire. For mans heart is too narrow for God and Satan to cohabit there together. It hath but three cels or little receptacles, that the three perſons of the bleſſed Trinity, Father, Sonne and Holy Ghoſt, may dwell there by the three theologicall vertues, faith, hope, and charity: not one for *Moſes*, another for *Elias*, and the third for CHRIST, but all for Chriſt, all for the God-head. Hitherto anſwereth the conceit of the *Latins*: The heart in Latine is written with three letters; the firſt is *C*, ſignifying *Camera*, a chamber; the ſecond is *O*, the firſt letter of *Omnipotence*: the third is *R*, the firſt letter of *Rex* a King. So that the Anagram (as they would haue it) importeth, that the heart is the chamber of the omnipotent King. Therefore garniſh you with the graces of the ſpirit, garniſh you

Anguſtum eſt Cor hominis. Aug.

C amera.
O mnipotentis.
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me, what is the maine and Maister scope of this Text, I tell you Gods mercy. There is mercy in his person most excellent, mercy in his patience most peerelesse, mercy in his importunity most affectionate, mercy in his demaund most equall, mercy in his promises most liberall. For his person he is the Lord of life, feare not: in his patience hee expecteth our amendment, defer it not: by his importunity hee awakeneth vs out of our drowsy fames, sleepe not: his request is, that wee would heare and open to him, exclude him not: in his promises written with his bloud and sealed with his loue, hee assureth vs of his fauour, and friendly familiarity, despise them not. Therefore as the people at the repairing of the Temple shouted to *Zerubabel*, *Grace, grace*: So our *Osanna* to CHRIST, now at the consecrating of our hearts to bee the sanctuary of his Imperiall Maiesty is, *Mercy, Mercy*, nothing but mercy. The 136 Psalme was (a) ordained by *Da-*

Zach. 4. 7.

a 2 Chro. 16. last.

nid

nid (*b*) confirmed by *Salomon* (*c*) practiſed by *Iehoſaphat*, and ſung of the Leuites, one row of them anſwering another, euery verſe ending with this bearing *For his mercy endureth for euer.* Let vs caſt anchor in truly faire heauens, the fafeſt harbours for diſtreſſed conſciences: Let vs ſing merrily and with a good courage, *ô praiſe the Lord* IESVS, *for his mercy endureth for euer*, who waited for conuerſion, for his mercy endureth for euer: who ſaith not with the careleſſe Shepeheard, that which will periſh, let it periſh: but is earneſt for our ſaluation, for his mercy endureth for euer: who demandeth nothing, but our obedience, for his mercy endureth for euer: who honoureth vs with his preſence, for his mercy endureth for euer: who is pleaſed to ſup with vs, for his mercy endureth for euer: who admitteth and permitteth vs to ſup with him, for his mercy endureth for euer.

Thus (good brethren) I haue imparted to you my meditations (ſuch

b 2. Chro. 7.36.
c 2. Chro. 25.21.

Act. 27.

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uid

nid (b) confirmed by *Salomon* (c) practiſed by *Iehoſaphat*, and ſung of the Leuites, one row of them anſwering another, euery verſe ending with this bearing *For his mercy endureth for euer.* Let vs caſt anchor in truly faire heauens, the fafeſt harbours for diſtreſſed conſciences: Let vs ſing merrily and with a good courage, *ô praiſe the Lord* IESVS, *for his mercy endureth for euer*, who waited for conuerſion, for his mercy endureth for euer: who ſaith not with the careleſſe Shepeheard, that which will periſh, let it periſh: but is earneſt for our ſaluation, for his mercy endureth for euer: who demandeth nothing, but our obedience, for his mercy endureth for euer: who honoureth vs with his preſence, for his mercy endureth for euer: who is pleaſed to ſup with vs, for his mercy endureth for euer: who admitteth and permitteth vs to ſup with him, for his mercy endureth for euer.

b 2.Chro. 7.36.
c 2.Chro. 25.21.

Act.27.

Thus (good brethren) I haue imparted to you my meditations (ſuch

as they bee) vpon this comfortable verſe, The general mẽbers in number equall the graces, the three theologi-cal vertues, & the bleſſed Trinity the ſubdiuided & ſubordinate brãches are as many, as were ſaued ſoules in the Ark: to which if yee adde the note of attẽtion, admiration & demonſtratiõ (*Behold*) which ſtandeth at the threſ-hold and fore-front of my Text, for number they match the Muſes, and the Chriſtian Beatitudes.

Moſes *dedit decem mandata*; Ieſus *autẽ dominus* Moſis9 *beatitudines.* Chry. *T.3. p.993.c.d. lex ponit 10.manda: gratia 9. beatitudines.*

To this our moſt milde and moſt mercifull Sauiour, IESVS CHRIST the righteous, together with God the Father and fountaine of mercies, and the bleſſed Spirit of conſolation, three perſons, but one onely Eſſence, bee aſcribed all Honour, Glory, Power, Praiſe, and Thankeſ-giuing, this day, and for all Eternity.

Amen.